

THE *W. Maske*
ANATOMIE
OF THE
SERVICE-BOOKE:
DEDICATED
TO THE HIGH COVRT
of PARLIAMENT.

Wherein is Remonstrated the unlawfulness of it:
and that by five severall Arguments:

Namely, { From the Name of it,
 { The Rise,
 { The Matter,
 { The Manner, and
 { The evill Effects of it.

Whereto are added some *Motives*; by all which we
clearly evince the necessity of the Removall of it.

Lastly, we have answered such *Objections* as are com-
monly made in the behalfe of it.

JOH. 9. 31. *Now we know that GOD heareth not Sinners: but if any
man be a worshipper of God, and doth his Will, him he heareth.*

Λόγος καθαρός Θεῷ Ναός.

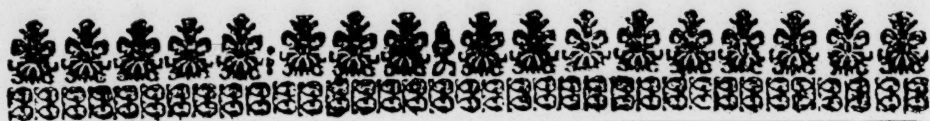
A pure Prayer is Gods Temple.

The third Impression, with new additions.

By DWALPHINTRAMIS.

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TO
THE RIGHT
HONOURABLE
THE LORDS, KNIGHTS,
CITIZENS, and BURGESSES, of
the Honourable House of Commons.



Great Senators, though in those stormy times, and *Jliads* of great *Affaires*, wee present to your Honours as one did to *Antipater* a *Treatise*, the subject whereof is *Happinesse*; yet we are confident wee shall have a better *Answer* then I am *not at leisure*. Our humble suit is, for the pure *Worship* of the true GOD, and the quite abolishing of the *Service-Booke*, with the *Hierarchicall Maintainers* of it, both enmity to *Christs* Kingdome; this (as we conceive) is the prime *Worke* of the day, *saving health is the greatest good* and *purity in Worship* is the onely meanes to attaine the End, and you are the *Instruments* of *Instruments* to advance this *Worke*.

ου χαλάζω.

Salus summum bonum.

Οργανον ὅς γανων.

The Epistle Medicatorie.

Hierom.

We desire no more of your *Honours*, but that the Reasons of our requests may bee weighed in the Ballance of the Sanctuary, *Et ut res cum res cum re, & ratio cum ratione comparetur*, that Matter with Matter, and Reason with Reason (as a Father saith) may bee compared, and that which is found light may be cast out of the Sanctuary. It suits neither with the *honour* of your Place, nor greatnesse of the Worke, that you should either see with Dr. HALLS eyes, or with ours; but that eye-clearing Word, should be the light of your eyes, as we hope it is: the Doctor his charging upon Gods people with passionate reproaches, recoyles enough upon himselfe; though *Tully* telleth us that bad Orators, instead of *Reasons* use *Declamations*, we could not have expected it from so great an Orator as the Doctor: we seeke not *Corban* nor *Mammon*, as our adversaries doe, but the *Kingdom* of *Christ* in the *purity* of his *worship*, which is first of all to be sought; for *reformation* begins at the *Sanctuary*. You are those *Eliakims* that must set the *Lord* upon his glorious *Throne*, and hee will make you as *Nayles* in *sure place*: to whose *Honours* we shall ever be devoted,

In all humble Service.



To the well-affected READER.



He Waters of Affliction, not long agoe had so overflowed the Bankes of Zion, that we might truly say with the Oratour, that our Contention with our Adversaries was not for Mounds and Marches onely, but even for the whole possession of our heavenly Inheritance: but blessed be our high and mighty GOD, who hath not onely limited those proud waves, but beaten the Authors back with shame, and confusion; so that wee may now with boldnesse challenge and maintaine the Mounds and borders of our heavenly Rights, and that before such a just and supream Iudicature, as cannot deny Christ of any part of his Right: before them we have our suit against the Service-Booke, which we have clearly evinced by the Anatomizing of it to be a ranke Impostor in Gods Worship; and notwithstanding of its long possession, to bee a violent Intruder in the House of GOD, upon which grounds, we desire and hope to have an Injur-

Non de terminis, sed de toto possessione Contentio. Academic. quest.

To the Reader.

Etion for casting of it out, Then a word to you Readers, which are of three sorts, either doubtfull in suspence, who by this Treatise may be fully resolved; or such as use it, who by strength of Reason may be brought off: and lastly, such as cannot brook it, who by this Treatise may be strengthened and encouraged, not onely (as a learned Author observeth) because many of Gods people are of the same minde; but chiefly because God is of the same minde. Let us then with sound minds and solid love, quit our selves like Men, (as the Scripture phraseth) in contending for the Truth, and the Truth shall overcome and make us free; or as I O B, Behold my signe, that the Almighty will witnesse with although mine Adversaries write a Booke against me; Cap. 31. 35.



AN ANATOMIE OF THE SERVICE-BOOKE.

CHAP. I.

The Preface.



S loyaltie to King and Countrie, is the very fortresse and wall of Politie, being commanded and commended, both by the Lawes of God and nature; so pure and *undefiled Religion*, is the Fountaine and Rocke James 1.27. of approved loyaltie; yea, equity, charity, sobriety and loyaltie, are the virgin daughters of unspotted piety, as the foresaid place witnesseth; we could be large in this Theme, but we hasten to the particular; the subject whereof is one of the weightiest pieces that yet hath been presented, Namely, *The Service Booke*, which notwithstanding the present surfet of Books, yet we hope it shall finde a place in the most serious and judicious thoughts; we may well call it with the Comick, *Fundi nostri calamitas*; *The overwhelming storme of the purity of worship*, for as it is true, No Ceremony, No Bishop, because the Ceremonies are the *pitchie wings* whereon they flie, so it is as true, that no Service Booke, no Ceremonie, for that is the *Magazine of nimble Ceremonies*; Doctor Boyes in his Epistle Dedicatory to Richard Canturburie, upon his Exposition of the Lyturgie complaines heavilie, yet causelessly, that the Lyturgie is crucified betweene two *Malefactors*, on the left hand *Papists*, on the right hands *Shismaticques*, meaning *Puritanes*: both of those he cal's *Foxes*, but by a just retortion, we shall set the Saddle on the right Horse, and shall make it appeare, that the puritie of Christs

Præ ar. in Com.
hæret.

Seneca.

Seco.
Secund. 4. 23.
Art. 10.

1. ib. 6. c. 2.

In Metaphys. 12.

Christ his worship in this Land, hath long beene Crucified betweene two Theeves, namely, that Superstitious and Popish Lurgie, and ranke Atheisme, varnished with Superstition to whom wee may well apply that saying of Luther, They are tyed together by their tiales to doe mischiefe; though by the heads they seeme to be contrary; and though wee have no time to runne over the common Places of Atheisme and Superstition, and to shew how like Pilate and the Superstitious Jewes, they concurre to the Crucifying of Christ in his Worship, yet, thus much the Scripture witnesseth, and experience proveth, and we humbly desire your Honours to minde it, that all superstition, and the Purity of Gods worship, ever have been and shall be at continuall warres, and can no more dwell under one rooffe, than a chaste Spouse, and a Troud inveigling Trumpet; or no more in one Temple, then Dagon and the Arke. *Superstitio est res insana*, Superstition (saith one) is a mad thing; and so indeed it is; for it is contrary to the wisdom of the Word, and of the Spirit, which are the ground, and life of the worship of God. *Superstitio est vitium contrarium Religioni*, Superstition is a Sinne opposite to Religion (saith Aquinas) which is very cleare from the nature and rise of it; for as Religion is a worshipping of God according to his wil, *Quisquis præceptis Celestibus obtemperaverit, is cultor est*, Whosoever follows the Divine precepts, that is, a worshiper of God saith Lactant: but superstition carrying the very nature in the name of it tels us, that it is *Supra statutum*, over and above the Statutes of God: the Word in the Greeke is *δεισιδαιμονία*, as if it should signifie the feare of the Divell, and the signification suites very well with the Nature of the thing; for when a Man coyneth a Worship to himselfe, he recedeth so farre from the feare of God, and whereas the Divell is the Author of all Superstitious worship, whether it be of another God, or of the true God after a way of selfe-device, or will-worship, then it may be truly called, the feare of the Divell, as the true Worship of the true God is notioned under the name of his feare: this superstition shuttereth up the way to the Jewes conversion, and openeth the mouthes of Atheisticall Gentiles, against the Profession of all Religion, in derision whereof Averroes speakes tauntingly thus: *Sit anima mea cum Philosophis, quia Christiani adorant quod edunt*, Let my soule be with the Philosophers, because the Christians adore that which they eat: So may the Jewes take occasion to say: Let our soules be with the Old Ceremonies, sith the Christians new Ceremonies

monies are so *foppish* and *ridiculous*, having no footing from the Word of God. But to bring the charge to the particular in hand, if our *Lyturgie* be not a *Mass* of *Superstition* and *Superstitious Ceremonies*, wee profess we know not what *superstition* is: to instance it in one particular, namely, in the grand Ceremonie of *Adoration* or *kneeling at the Sacrament*; hath it not beene the Staffe and strength of that abominable Idoll the breaden God? and if the *Masters* of the Ceremonies disavow that opinion, yet the *Sermons* and *Writings* of divers of them doe testifie to their face, how they go as farre, yea, and farther then many *Papists* in that particular: as it is true that the current of *Popish Champions* doe maintaine the bodily presence, as *Innocentius* the father of that *Monster Bellarmine*, and *Heiga* the *Expositor* of the *English Masse* by changing and chopping that *Fiat corpus*; so divers of the *Canterburian faction*, as *himselfe*, *Mountagu*, *Pocklington*; *Lawrence*, agree with the *Papists* and *Lutherans* in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabalisticall Myserie*: *de vocibus dixi, ne de missa quidem, ino-
nec transubstantiationis certamen moveremus*, for words (saith *Mountague*) as the *Mass*, yea, or *transubstantiation* it selfe, we will not contend. I like not those (saith *Doctor Lawrence*) that say his Body is not there: and to explaine himselfe he addeth *Substantially, Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion, since they act what they hold, by a *materiall Altar*, *Priest*, and *Sacrifice*, had not that *Hydra of the Scottish Lyturgie* made a greater Monster, by the addition of some more heads, and that very cunningly, by the *English Authors*, and sent out to take in the Church of *Scotland* (had not that wee say, lost all the Heads, and had the braines dash'd against the stones) the aforesaid *Authours* made no question, but that all the power of both *Head* and *Taile* should have had roome enough to domineere here in *England*, the *Pope* having such a large Army both of *Legionarie* and *Auxiliarie Forces* to maintaine it. But blessed be *God*, who brake the head of that young *Dragon* in our Neighbour Nation, and we hope will by you crush out all the Blood of the old one here; who was the Mother of that, and the *Mass-booke* the Mother of both: there is a Proverbe amongst the *Naturalists*, ἐὰν μὴ ὄφεις ὄφιν φάγῃ οὐ δράκων γινώσκειται, Except a Serpent eat a Serpent it cannot become a Dragon: so except our *Lyturgie* had been full of serpents, it could not have hatched the *Dragon* that was sent unto

Lib. 3. c. 12. De
missali. 2. c. 13.
48. p 242.

Antid. p. 10.

Serm. p. 71. 18

Act. 17. 22

Anial. Lib. 14.

Act. 25. 27.

Act 26. 27.

Scotland. The Superstitions of this Bulke are such, and so many, that if *Paul* were here and saw them, as he saw that of *Athen*, he would undoubtedly crie out, *Men and Brethren*, I see that in all things you are too Superstitious; wee may better apply that Speech of *Tacitus* concerning Superstition, not *exitialis*, hurtfull or dangerous, but *execrabilis*, cursed and execrable, and so it is indeed, both to whole Churches and other People, whose eyes God hath opened to see the evill of it, which wee are confident you doe; and I say as *Paul* said to King *Agryppa*; Wee know you beleeve it: but as it seemed unreasonable to *Festus* to send *Paul* a Prisoner without the charge laid against him; so wee neither will, nor dare charge any thing upon this *Lyturgie*, which we shall not prove, nor desire the outing of it without good and sound Reasons for our desire; and therefore wee humbly and heartily desire your Honours to take into your consideration these five Reasons following.

The first is from *Name*, wherein the Champions of the Service-Booke agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it,

The fifth is from the *Effects* of it, to which wee will add some *Motives*.

CHAP. II.

Of the Name.

Lyturg. R. 2.

Act. 25. 16.

FOR the First, the *Service-booke-men* and the *Papists* doe mutually interchange the Name of *Lyturgie* and *Masse*, the latter call their *Masse* by the name of *Lyturgie*: the *Jesuite Sanctes* professeth, *That the most convenient Name that can be given to the Masse, is that of Lyturgie or Service*; not but that the word *Lyturgie* is of good use, for *λετουργειν* signifieth to officiate in Sacred Worship, witnesse *Acts 13. 1. λετουργησαν αυτω τω κυριω* as they were ministring unto the Lord. Where the *Rhemists* vaunt of a coyned liberty, to translate the word, saying *Masse*. Which were to crosse the truth; and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Chrysostome*; yea, and their owne Expositors, as *Cajetan* and others.

others : the Apostle rendereth it by another Word of the same value, *ἰσοπεπταίν* but howsoever they scrape kindnesse to a word of use, till they abused it; yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Lethargie of Worship*: and what difference betweene our *Lyturgie* and theirs? truly nothing but a paire of sheeres, and putting ours in a *Coat of another tongue*, as shall aiterward abundantly appeare, onely ours hath not all that theirs hath: but ours hath nothing to a word, but out of theirs: and thence it is, that our *Lyturgian Patrons* doe meet the *Jesuite* mid-way, by owning the name of *Masse* to our *Service-booke*; Witnesse *Pocklington*, who calls the second service, just the same with *Sunday no Sabbath* the *Masse*: so *Cozens*, witnesse *Master Smarts* Sermon, and not onely so, in relation to the second service, but even in regard of the whole *Bulke*, as *Pocklington* in the end of his *Altare, &c.* and *Mountague*: In name you see then, there is an unanimous agreement, and *ὁνόμαζα σμῆνα τῶν πραγμάτων* names are the very Images of things: And for their agreement in matter and manner, in all things of importance, we shall make it as evident as the former: in the meane time, what reason is there, that wee should groane still under the burthen of a *Lyturgie* borne in upon us, under the Name and Nature of a *Masse*, which is nothing but a *Masse of Idolatry*, and an *Idol of Abominations*? the name is a name of *Blasphemy* out of the *Devils Cabala*; as wee take it: for what language it is, or what it signifieth, for any thing we know, was never yet knowne: the *Hebrewes* call their *Tribute* by the name of *Missa*, witnesse that place in *Exodus*, laying out the oppression of the *Israelites*, by *Pharaoh* and his *Princes*, or *Officers*, who are called *Officers of the Tribute* set over Gods people: the Word *Tribute* in the first language is, *Missa*, of the word *Messas*, as the Learned observe, which signifieth to melt: both the name and *Etimologie*, sute very well with the *Popish Masse*: for it hath melted away true Religion and *Spirituall devotion*, and as it enslaveth the soules of people, by leaving them naked (as *Salomon* saith) of the Preaching of the Word, for so the word signifieth, so it is made an engine to screw out the bowels of their estates, wasting and melting mens substance, as the snow against the Sunne, besides the universall experience of the extortion of the *Masse*, where ever it beareth sway, we may instance it two fully in this Island, where infinite *Masses of Money* have beene melted away within these few Yeares, without any profit to the King or Subject, but to the great

prejudice of both : for the exhausting of the Subject is the
emptinesse of the King. Tiberius could say, Adulterium est
aurum quod cum subditorum lachrymis exprimitur, it is a base
 kinde of Gold that is squeezed out with the teares of the sub-
 ject : but who hath cast the State in this consumption of mo-
 ney ? Who hath made the hearts to ake, and the Soules to
 groane of honest householders, when they have beene forced
 it may bee, to part with more then they had ? Who in time
 of Peace, and under good Laws, have caused mens Houses
 and fields forcibly to be entered, their goods to be carried
 away ? Who have caused the Kings liege People, and that
 for obeying the laws of God and man, to be carried to stifling
 Prisons, contrary to the Laws of the Land, and priviledge of
 the Subject ? Who have caused some to bee tormented and
 tortured with unparallel'd crueltie, both for kinde and conti-
 nuance ? Lastly, Who have beene the *Incendiaries* or *fire-*
brands to melt away (if they could) the *Kings love to his Sub-*
jects, and the Subjects true loyalty to the King ? who (we say)
 but these *Lyturgian Lords*, and their *lesuied confederates*, to-
 gether with their *Popish* and *hellishly prophane Priests*, *Of-*
ficers, and *Appendices* : to prove these or any of them, were
 to shew a Man the Sunne : and many sheets could not hold
 the Particulars. But to the purpose in hand, the *Service* or
Masse-booke (as they call it) is the maine engine, it is the
 Saddle, and wee (to speake a homely Truth) are the *Asses*
 (for Englishmen are called by the *Jesuites*, the *Popes Asses*.)
 the Hierarchie and their *Adherents* are our riders : the Saddle
 hath so pinched and galled our Backes, that wee know not
 how to take on the burthen of the Lord Jesus, though it be
 very light ; our riders have with Spurre and rod of their *Re-*
damantbeane Courts and *Temporall Usurpations* so jaded us,
 (with leave be it spoken) that they have almost rid the Spirit
 of zeale and courage out of us ; and had they but got the sad-
 dle with some more new girts and trappings upon the Scots ;
 as they intended : they had gone neare to have rid Religion
 and *Politie* to Death : but as the Scots have proved like *Don,*
Lyons for *Prowesse*, and *Serpents* for *Providence*, in overturning
 both the Saddle and Rider ; up in the name of the Lord, and
 doe the like : What should wee doe with the Masse, some
 of whose Friends not so well acquainted with the Nature of
 it, would storme, if wee should call a spade a spade, but they
 must beleve their Booke-mens testimonies, published under
 the favour of their little great Land-lord of the Soyle, (who
 knowes

knowes best how it should be called) one of whose Bandi-
 liers tells us in great heat, none but *Schismaticques* will deny the *harmonic of missification*, away with it then: to finish this point, I will enforce the conclusion with this argument, We are not to name an Idol but with detestation, much lesse are wee to offer it as a worship of God. Pocklington.
Sunday no Sabbath.

But the Service or Masse-booke is an Idol. *Ergo*, wee are not to mention it but with detestation, much lesse to offer it to God as a worship.

The Spirit is abundant, in the prooffe of the former Proposition, *Exodus* 22. 13. *Hos.* 13. 2. & 2. 17. *Psal.* 16. 4. all remarkable Places, teaching us to be wary with what Worship wee joyne with; but in the first of these places there is a *Triplycation* of the charge in divers termes, yet all beating upon the same thing, to make us to looke to it: In the later proposition there are two things, one implied, namely, that the *Service-booke* is the *Masse-booke*: for prooffe whereof, *Habermas confitentes*, we have their owne avouchment; and if they should deny it, we shall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Originall;

THE second thing considerable for the matter in hand, is, whence the *Lyturgie* hath his rise or Originall, Namely, from the *Masse-booke*, that whose Originall and rise is naught, must be naught in it selfe: Can there come cleane water out of a corrupt Fountaine? note that the *Lyturgie* is wholly from the *Masse-booke*; and other Popish pieces, as it shall bee fully cleared: First, by comparing of the Bookes: Secondly, for that mutuall liking that our *Lyturgie-masters*, and the *Masse-booke-men*, have one of anothers peace. And thirdly, from the evidence given from the King and Councell of England.

Sect. Now, to the first, every piece and Parcell of the *Lyturgie*, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Rituall* or *Booke of Rites*, out of which the *Administration of the Sacrament*; *Buriall*, *Matrimony*, *Visitation of the sick* are taken; the *Masse-booke*, out of which the *Consecration of the*
Lord

Lib. 2. de Missa,
c. 16.

* P. 44

Cap. 3. P. 45.
107.

S. A.

P. ult.

Explicat. Illust.
quasi. 4. p. 112.
P. 46.

Lords Supper, Collects, Epistles and Gospels are taken: as for the Booke of Ordination of Archbishops, Bishops, and Ministers, that is out of the Roman Pontificall; we might further prosecute the prooffe hereof, from the division of the Masse into parts, essentiall and integrall, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the Introit, as *Pater noster*, the first Collect, which Bellarmine calls the Masse, because they are the best part of the Masse; the Introit, for which see Doctor *Lauds** pleading in his Star-chamber Speech, the *Kyrie Eleysou*, or, *Lord have mercy upon us, &c.* The *Gloria Patri*, the *Misereatur*, the Confession, the Absolution, the Angelick Hymne, *Gloria in Excelsis*, word for word in the Scottish Liturgie, the Salutation, the *Lord be with you*: Lastly, the posterior Collects, all patches of Popes devisings, which the brevity which we study, will not suffer us to instance. Be pleased to see *Morney de Missa*. If any object that in our Introit, the *Ave Maria* is wanting; wee answer, (as hath beene said) that though every thing in the Masse-booke be not in our *Lyturgy*, yet all that is in our *Lyturgy* is word for word in the Masse-booke.

Againe, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more then a fayr possibility, to have beene the head Corner-stone of the Liturgie, witnesse *Stasfords* invective defence thereof, Printed at London, not disallowed nor retracted in any point, by *Heylin* or *Dow*, *Canterburies* jurveyors, of the piece: further, that which hath beene said of the pieces of the Introit; may also be said of our *Creeds*, *Epistles* and *Gospels*, *Offertorie*, and other things, whether more or lesse Principall, in regard of our calling them from the Masse-booke. Secondly, the second ground or reason is from that love and liking that the lovers of the Liturgie beare to the Masse, as also from that mutuall contentment, or complacencie that the Masse-mongers take in the Service-booke, we have shewed already, how they agree in Name, and now we are to give evidence of their mutuall liking of the Matter; there be abundance of instances for the Papiests approving of our Liturgie, witnesse *Mortons Appeale*, *Pope Pius* the fourth, and *Gregorie* the thirteenth, offered to *Queene Elizabeth* to confirme the English Liturgie; witnesse *Doctor Abbot*, then *Prelat* of *Canterburie*, and *Master Cambden* in the life of *Queene Elizabeth*: to these I adjoyne *Doctor Boyes*, who was a bitter *Expositor* of the English Liturgie, as *Heiga* by the *Doctors* of *Dowayes* appointment was of the Masse, af-
te

ter hee had whetted His Teeth upon the *Schismaticques*, in his Epistle to *Bancroft* he produceth the letter of *Pius*, for the approbation of the Service-booke; and notes also, the testimony of approbation from *Bristow* in his motives. *Queen Elizabeth* being interdicted by the *Popes Bull*; *Secretarie Walsingham* wrought so, that he procured two *Intelligencers* to be sent from the *Pope*, as it were, in secret into *England*, to whom the Secretary appoynted a State *Intelligencer* to be their guide, who shewed them *London* and *Canterburie Service* in all the Pompe of it; which the *Popish Intelligencers* viewing and considering well, with much admiration they wondered, that their Lord the *Pope* was so ill advised, or at least ill informed, as to interdict a Prince, whose *Service* and *Ceremonies*, so symbolized with his owne; and therefore returning to *Rome*, they posselt the *Pope* that they saw no *Service*, *Ceremonies* or *Orders* in *England*, but they might very well serve in *Rome*, whereupon the *Bull* was recalled; to this also Doctor *Carrier* a dangerous seducing *Jesuite*, gives ample evidence; the *Common-prayer-booke* (saith he) and the *Catechisme* contained in it, hold no point of *Doctrine* expressly contrary to antiquity, that is, as he explaineth himselfe, the *Romish Service*, &c. and thereupon he comforte himselfe with hope of prevailing, and of the like minde were *Harding* and *Bristow* (ashath beene said;) one more, and wee have done: not long agoe a *Jesuite* meeting a woman in *Pauls*, in whose house he had lodged, she not knowing then that he was a *Jesuite*, the worke-men of *Pauls* being hot at service, he asked her, how she liked that worke; she retorting the question, asked him how he liked it, he replied, exceeding well, neither had he any exception to it, but that it was done by their *Priests*. We have insisted the longer in this point; first, that men may see, that this plaine and evident approvement of our *Liturgie* by *Papists*, is not from one singular or more indifferent *Papist*, but from an unanimous consenc of the greatest, zealousst and learnedst among them. Further, this symbolization of *Papists* and *Prelate-men* in the name and nature of *Mass* and *Liturgie*, discovers how they conspire against the Truth, and those who desire to worship God in Spirit and Truth: it is a true maxime, *Quae conveniunt in aliquo tertio, conveniunt inter se, & dissentiunt a contrario*, They who agree in a third, agree betweene themselves, and dissent from the contrary; If the *Papists* then sort with the *Service-book-men*, in the liking of the *Liturgie*, and the *Service-book-men* with

Motive. 34.

Confid. p. 45.
Sect. 8. 9.

Exod. 8. 26.

with the Papists in the liking of the Masse, and so agree betwixt themselves, they must both by consequent dissent from the true worship of God, which is contrary to it. Lastly, the Papists liking of the Service-Book, makes it plainly appeare, how little God likes it; for if it were pleasing to God, it would never please the Papists: as the Israelites true and sincere worshiping of God was an *Abomination*, to the Egyptians, *shall we sacrifice* (saith Moses) *the abominations of the Egyptians before their eyes, and will they not stone us?* Even so, if this were the true worship of God, the Papists and the Prelaticall crue, would never endure it, but would stone, teare in pieces, imprison, burne, banish, and kill with all manner of cruelty as they do, and have done, those that love and worship God according to his Will: and as every shepherd was an *Abomination* to the Egyptians, so there was no being for such Shepherds, as would not lead out, and lay downe their sheep by that muddie Nilus, or, Egyptian waters, yea, and not onely so, but they must beare false witness in proclaiming it under their hand by subscription, that this stincking puddle is the River of God; when indeed it is the Euphrates of Babylon by which the soule of many grieved Ministers hath sit downe with teares, being forced to hang his harpe upon the *Babylonish willowes*, but if his soule loathed the practise, much more the approbation, then all the soules of the Masse-book-men would loath such an one, and with open mouth, would dart out against him the Poyson of Aspes, all manner of rotten Calumnies, of Seditiō, Tumult, Schisme, Faction, and the like, not vouchsafing him and his, native ayre to breath in, much lesse a calling to maintaine him and his: neither is this all, but when these Ministers and others to flie the hatred of Esau and his brood, had cast themselves upon the ends of the earth, to injoy with much affliction the purity of the Ordinances; yet Esau his hatred slacked not, like a boyling Furnace, till he cast the scum of his cruelty after them, doing them all the mischief he could in word and deed: the Serpent cast not onely the flood of waters out of his mouth, that way after the woman; but also pursued others in other parts, who endeavoured to sacrifice that which God called for; for prooffe whereof take Doctor Laud his owne words, *This hand* (saith he) *shall reach them*, and threatening a Scottish-man for refusing to take the oath against his Countrey, he laid his hand on his breast, and vowed and protested, as he lived, he would make the hearts of all the Scots

Rev. 12. 15.

to ake, and what had the Scots done to him? Nothing, but maintained that worship, that was an abomination to him and his. One instance more, very pat to the purpose, God having appeared to *Abraham* (as often he did) *Abraham* in thankfullnesse builded an Altar, but immediately after he is said to remove to a *Mountaine, Eastward of Bethel*; but what was the cause he staid not by it? The learned tell us, that it was dangerous so to do; for the erecting of the *Altar of God*, was so offensive to the *Idolatrous Inhabitants*, that it was a wonder, he was not stoned of them: where observe now by the way, that if the Altars now erected, were of God, they would be an abomination to the *Prelates* and their *Faction*, and dangerous for God his people to stay by them: but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Balamites*, so they and all their *Ceremoniall accoutrements*, and the *Service-booke* it selfe, are an abomination, witnesse that place of *Exodus* already quoted, *The Abominations of the Egyptians shall wee sacrifice to Iehovah our God*, saith *Moses* to *Pharaoh*, it is not meet so to do. Gen. 12. 8.
Calvin.
Exod. 8. 16.

The last ground or evidence of this particular, is from the *Sec*, undeniable testimony of King and State, namely, King *Edward* the sixth, and the Councells letter, to the Papists of *Cornwall* and *Devonshire*, making of Commotions and Insurrections against the King and State, amongst many they give this satisfaction for the *Service-booke*, that it was the very same, word for word with the *Mass*-book; the difference onely was, that it was in the English tongue, the extract of the Letter recorded in the Acts and Monuments, are these; as for the *Service* in the English tongue, it perchance seemes to you a new *Service*, and yet indeed it is no other but the old, the selfe-same words in English that were in Latine, a few things taken out. If the *Service* of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, wee have the whole letter in Print at large for your *Service*, wee thought fit for brevity, onely to transcribe so much as made for the clearing of the point; the summe of that which hath beene said by way of open discourse, we draw up in this Argument.

That which is word for word out of the Popish *Mass*-booke, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the *Liturgie* in controversie, is word for word out of the

the Masse-book, as hath been proved abundantly.

Cap. 8. 26.

Recusantis, p. 3.

2 Cor. 11. 3.

Act. 1.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him. As the latter proposition of the Argument is proved to the full, so the former is as clearely by the paralleling place of *Exodus* twice quoted, to which wee will adde for abundance, these places following, *Deut.* 7. 25. and 12. 31. *2 Kings* 23. 13. *Ezra* 9. 1. *Esa.* 44. 19. In all which places, the Lord commands all *Idols* and *Idolatrous Service*, to be utterly detested and abandoned, and still the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of multitudes; to speake impartially. wee see no colour of way to evade this Proposition, but by undertaking the defence of the Masse-booke; for as *Montague* and others produced that their Service is the same in most things with the Church of *Rome*, the differences are not great; nor should they make any separation, then a necessity is laid upon the Prelates and the rest, either to defend the Masse, so farre to be the true worship of God, against the truth, and all Orthodox Writers, or else, to give up the Service-booke to fall with the Originall; and though the Treatise will not give us leave, to limne out the Masse in every piece, patch'd up by divers Popes, having given a specification of some parts of it, most concerning our Liturgie, yet will it not be amisse to lay down from the learned, the first entrance of it into England, and then to take off briefly, the silly defence that the Papists seeme to make for it. To the former, *Augustine* the Monke sent from *Gregorie*, called the great, for what wee know not, except for his *grand devises of will-worship*, his man *Austine* finding not all things for his tooth in *France*, put over into England, and there finding an ignorant King, and a superstitious Queene, there like the envious man, he sowes his corrupt seed of all Popish trumpery, as *Masses*, *Letanies*. *Processions*, *Copes*, *Vestments*, *Altars*, *Candlesticks*, *Holy-Waters*, *Consecrations*, &c. Having like a Serpent deceived the people (and as the Apostle saith) *corrupted their mindes, from that simplicity that was in Christ*, sore against the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witnesseth) adde this condition, which he never meant to keepe, that no man should be forced, or constrained thereunto, but having plaid the *Wyly Fox* in his entry, to finish the worke he had begun, he took on the *Lyons skin*, and being opposed by one *Dinotb* a great Divine, who with-

stood

stood him to his face in a publike Synode, *avouching*, that he ought not to change the *ancient forme of Religion*, neither would he acknowledg him for *Archbishop*: but the bloody Prelate, to be revenged on him, incensed *Etheldred King of Northumberland* against him, who murdered the *Servant and Minister of God*, and twelve hundred of *Monks* with him: afterward about the year 637. *Pope Iohn the fourth*, sends over *Malitus, Honorius, Iustus* his *Bandogs* one after another to hold out and confirme the continuance of this dismall alteration, as they might easily doe once having got footing, for *Pompous superstition* sutes too well with corrupt nature: then came in keeping of *Easter* after the *Romish manner*, *Ministers* called *Priests*, chanting and Playing upon *Organs*, with all which, godly *Beda* his soule was grieved, who vented his griefe in this sad complaint; *heretofore, instead of these thinges the principall Service of God consisted in Preaching and Hearing of God his Word.*

Lib. 18. cap.
14. de gest Angl

Here wee may observe for matter of Humiliation, how easily *Superstition* findes entrance into *England*, and how hardly it is rooed out: that former *Maledict, Monke Benedict* (as they call him) found so little entertainment in *France*, that hee made little stay there, onely stomacking that the worship was not after the *Romish Order*, he certified his Master by a grievous complaint, who being more moderate than the *Monke*, bid him take that which was good in every Church: but *England* found that that would not serve him, of whose *Masse* and mischief it could never yet bee ridde. It is also worthy your oblierving; how hee laid the *Foundation* of the *Masse*, and established it in blood; yea, that *See of Canturburie*, in him and his *Successors*, hath beene a *See of blood*; yea, it is too well knowne, that that curld *Masse*, whether *Latine* or *Englisch*, hath lived in blood, and bathed in the blood of bodies, soules and states, as shall be more particularly manifested hereafter.

Morney of the
Masse, Lib. 1. c.
8.

Now for any thing that can bee said in defence of this *Idoll*, the *Masse-booke*, it is not worth the citing, and hath beene more than abundantly refuted; yet one touch for a taste, and that upon *Prayers*, because it is the Subject of our discourse, wee will shew you one place out of the *Old Testament*, and another out of the *New*: such as they make choice of to defend their *Masse* or *Lyturgie* (as they call it:) the place of the *Old Testament* is in *Genes. chap. 4. vers. 26.* the words are these, *Then Men began to call upon the Name of the Lord*

sect.

as there bee diversitie of thoughts upon the meaning of the words, so *Perennius* a Popish Fryer, will have this the meaning: that then they found out some set forme or Order of Prayer, to gaine footing forsooth to the Popish Lyturgie; but say it were so, what would it make for them? The Doctors of *Doway* are of the same opinion, and fuller also in their words, it is meant (say they) of Publique Prayer, with observing some Rites, and set forme in a particular place, dedicated to Divine Service. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the faithfull Prayers of the godly *Patriarchs* confirme, or would they not rather confute the abominable Prayers of the Popish Masse? The word *Invocat* in the first Language, signifieth also to prophane, though not so in this place; for it fitteth not with the sense, but if this were the sense, then the Papists might well take a hint to parrallel their unhallowed Masse, which is nothing but an high prophanation of the Name of God.

The other place which I touch upon, and which they doe egregiously abuse (as they doe many more) is from the New Testament, *1 Tim. 2: vers. 1.* *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and Thanks-givings; bee made for all men: out of which words of the Apostle, the Rhenists make this deduction, that the Prayers and Petitions of the Masse are deduced out of the Apostle his words, producing, or rather traducing: the Fathers making them speake that for the Masse which they never meant: the transcription of all the passages would be two tedious, but let Master Cartwrights answer suffice. First, by way of Concession, grant the Masse-booke to have the same prayers in it that the Apostle commands, will it therefore follow (saith hee) that their prayers is the true service of God, no more than the using, or rather abusing of the words of Justification, This is my body, makes for the Justifying of Transubstantiation. Inchanters and Charmers use many holy words in their Charmes, as they doe with a peece of the first Chapter of Saint Iohns Gospell, but it aggravateth their Sinne. This plea from good words, is, or hath beene two frequent in the mouthes of some Professors, whom wee desire to satisfie with this Answer. Againe, if their whole Lyturgie or Service bee here as they say, where are their Mattens, Even-song, Complin, Procession, Dirgie, &c. As for the name Masse used by the Fathers, wee are to understand, as *Morney* and others well observe; that as the Church*

Church finding ease, and growing in Wealth, under and after Constantines time, fell to grow a little gawdie to please the Gentiles, and also to allure both the Jewes and Gentiles: the Christians were content to heare and speake antiquated Names, as *Altars*, *Sacrifices*, *Priests*, and so fell in the word *Missæ*; but it is as cleare on the other side, that never one of the Fathers alleadged, nor Orthodox Councils did use any of these words in their Sence; and this may suffice for the Popish Masse: They also abuse that place of the *dēts* 13. 2. translating it as they were saying Masse; but the foolerie of it as hath beene said, answereth it selfe. The Masse then being such a peece, as it was Englands great unhappinesse to lie so many yeeres under the burthen of such an abomination: so when the light of the Gospell sprung up, to fetch us out of darkenesse, and from the shadow of death, it was great incogitancie (to speake the least) in our Reformers, in King Edwards dayes, to take a Monke from among the *Canaanites*, and putting a coat of English cloath upon it: to represent it, being an uncleane beast, as a service to the Lord: it is no better truly than the excommunicate thing. What had wee to doe with the River of *Nilus*? how could wee looke to picke Gold out of the Popes dunghill, where there is nothing but mire and dirt? It is true, that Heathenish Rome sent the *Sonnes* of their *Senators* to the *Etrurians*: to have their instructions for ordering of their Religion: but why should wee, when God had brought us out of Babel, or *Antichristian* Rome, turne immediately in againe to take a patterne out of it, for the service of our God: this is an expresse thwarting of the Booke of God, whose Omnisience should onely appoint in his owne Worship, witnesse that order and appointment given from him by *Moses* to the *Israelites*: first, hee layeth it downe affirmatively, *Observe and heare all these words that I command thee*: and hee inforceth it with a strong reason, *It shall goe well with thee and thine, when thou doest what is good and right in the eyes of Jehovah thy God*: but now, least they should patch up his Service with some Heathenish trickes, hee strictly inhibites them, so much as to enquire after their Gods, saying thus, *How did these Nations serve their Gods, even so will I doe likewise*; where the Hebrewes observe, two things are observable: First, Idolatrous service is not to bee enquired after, because that occasioneth a turning into it, and secondly, all imitation of such service is forbidden. *Cyprians* complaint cited by the answers to the Honble remonstrance,

First book of
the Masse c. 4.

Iosh 7.

Valer. max. libe
1. tit. de Relig.

Deut. 12 28.

Verse 30. 31.

remonstrance, futes well to this purpose: *Ad hoc malorum devoluta est Ecclesia Dei & sponsa Christi, &c.* The Church of God, and Spouse of Christ, falls unhappily into this evill exigent, *Ut lux de tenebris mutuetur, & id faciant Christiani quod Antichristi faciunt*: That light should borrow from darkenesse, and Christians should doe that in Gods service, especially, which the Vassalls of Antichrist doe. From this discoverie also the Service-booke is unbottomed, of that maine Plea from antiquitie, which Doctor Hall in his humble Remonstrance makes his sheete Anchor, but Smetlynus in his answer puts him to it, that for want of ground it is come home: but to follow this a little further, and to wave the antiquitie of a set Lyturgie, an instance whereof, for divers hundred yeeres, the Doctor, nor any of their Booke-men cannot produce: Wee desire to know what Antiquitie they or any other can alleadge for this Lyturgie, surely hee can goe no higher than the Masse-booke; and when it hath gone as high, or higher then it can, sometime abusing Scripture, and sometime butting upon the coyned and counterfeit Lyturgies, fathered falsely upon the Apostles and Disciples of Christ; yea, and also upon the Fathers, as Peter, Iames, Matthew, Andrew, Denis, Clement, Basil; Chrysostome, and others; the falsehood whereof Morney discovers at large: yet for all this, saith the same noble defendor of the Truth: the Popish Masse is no part, nor ever was of the Divine Service of God, and therefore the English Lyturgie out of it, and not able to ascend higher that it: can bee no Divine Service, as they call it, (and that inclusively, by *Catechomen*, or excellencie) it can bee no Divine Service, but is indeed a devised Service, but suppose it, or the unbloody Sacrifice of the Masse, should looke as high as Cains unbloody Sacrifice: yet if their want truth, they would prove no better the ancient errors.

Last of all, to shut up the Point, the discoverie whereof casts the Doctor upon a very foule shift, namely the denying of the Lyturgie to have its rise, or to bee selected out of the Roman modells: wherein wee beseech your Honours, to cause him to deale, *Ob signatis tabulis*, by comparing the bookes together: and besides all the evidences alleadged, if it appeare not, and that to the eye, to bee what wee have said to be the truth: wee will de-relinquish our suit: but if it bee so as we averre, wee desire no more of the Doctor, and all the admirers of the Lyturgie, that they would deale candidly with the truth; with your Honours, and with us, a whole Body of Petitioners; who

Ep. 74.

p. 13.

First Booke of
the Masse. 6. 4.
c. 3.

Sc. R.

who in conscience doe professe wee desire to doe nothing against the truth, but for the truth; and as it becommeth not those that defend the Truth, *Fictis contendere verbis*, to Skirmish with devised, or velitory palliations, as the Poet hath it, even so, *ἐλευθέριον ἂν δὲ τοῦ ἀληθοῦς λέγειν*, there is nothing becommeth *candid ingenuity* better than the truth. To defend evill cunningly is no good commendation; it was no grace to the Orator, of whom it was said, *Candida de nigris, & de candentibus atra*: That hee could with ill abused eloquence, make blacke white, and white blacke: and yet, when such men have done all what they can, they find that true of the Civilian; *Mala causa pluribus eget remediis*: The malady of an evill cause stands ever in need of more medicines than he that undertakes the cure can afford. For a closure of the point, in love to the truth, we desire all men that have any wit, to take notice of these two things: the former, a man had better be tongue-tyed than appeare in an ill cause; the latter, when they have done all they can, it will fall out with them as it did with the Scribes and Pharisees, envying that the people should follow Christ, *Perceive you not (say they) one to another, how yee prevaile nothing; the world is gone after him.* Just so in this case of the worship of Christ, as it is partly begun, and shall be more fully accomplished, when they have done all that they can, all is but lost labour, they shall not prevaile, the world shall goe after Christ. Ioh. 12. 19.

CHAP. IV.

Of the Matter.

NOW we come to the third particular, namely, the Subject *Matter of the Liturgie*, the graine is like the ground it growes upon, the fruit must be like the Tree; it is not possible that any wholsome sap of life should come out of a noysome and poysonous root. To give a delineation of the matter in generall, we can use no better expression than that of Calvin, in his pithy Letter to the Church of Frankford, much troubled with this *Service-booke*, where hee calls it the *Reliques or leavings of the Popish dregs*; this may be made to appeare without contradiction, by scanning some particulars; for to goe through them all would fill up a great volume: then

Troubles of
Frankford
36.

then to give a touch as briefly as wee can, the matter is partly false, partly ridiculously frivolous; yea, and some part of it is not without a tincture of *Elasphem*. To this effect, a worthy and zealous Pastor to that people of *Frankford*, regrating fore the troubles brought upon them by that Service-booke; after that he had told them that nothing must be thrust upon any Congregation, without the Warrant of the Word: and forasmuch as that in the *English* Booke there were things both *superstitious*, *impure*, and *imperfect*, which he offered to prove before all men; he would not consent that of that Church it should be received.

T. 38. ib.

Self.

To come then to the first particular of the charge; concerning the falshood of the Matter, which wee will first discover in the generalls, and then come to some particulars: For the generalls wee lay downe these three instances, in false or corrupt translations of the Word; additions to the Word; & subtractions; all which the Service-booke not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the Service-book injoynes to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most corrupt peece of all the *Latine Translation*, none of them being found; witnesse the current of the learned fathers and others; yea, the very pleaders for the Booke and that Bible: *Si in Latinis exemplaribus fides est adhibenda, responderit quibus, &c.* If wee must beleeve *Latine translations*, you must first tell us which of them, saith *Ierome*? Which argues the *Latine* one, fathered upon him, not to be his, but of all other *Latine* translations he damneth this most, which wee are forced to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem que nos tamen maxime utimur*, he condemneth (saith he) that translation, meaning the *vulgar translation*, condemned also, by the grand Pillars of Popery, *Burgensis Lyra*, *Iansenius*, and others; yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, Wee have the dict of the defendants themselves; Doctor *Sparke*, *diebus illis*, complaining of the corruptions of the Service-booke, instanced in these two particulars: First, for omitting much *Canonick Scripture*, and putting *Apocrypha* in the place of it: Secondly, for appointing a corrupt translation to be read: To some particular instances wee come, and amongst many places wee must give but a touch: wee will begin with that palpable falshood, *Psal.* 105. 28. which the Booke hath thus, they

At Damas. in
presat. ad 4. E.
vang.

*They were not obedient to his word ; but the Scripture saith, They were not disobedient to his Word, what directer contradiction can there be than this? The Scripture given by inspiration of the Spirit, admitteth no contradiction. Doctor Spark told the Arch-bishop of Canterbury, that it was apparent by the History of their dealing in Egypt ; that to reade *They were not obedient to his word*, were to charge Moses and Aaron with falshood.*

Another place abused, Luke 10. 1. being their Gospell *sec.* for that Evangelists day; *after these things the Lord appointed other seventy also, and sent them, two and two before them; but the common Booke read seventy two: which, though it be not in matters of Faith, as the defendants answer, yet it is a corrupting of the Scripture. May wee tear a mans skin from his flesh, because wee cut not the sinewes, nor breake not the bones? In a word, this is the answer of the Papists upon the place, which our Writers take off.*

But now wee will evidence in a place as matter of Faith, *sec.* as wee take it, Gal. 4. 5. the Service-booke readeth, *that wee through election might receive the adoption that belongeth to naturall sonnes; where the Church Bible, according to the originall, hath it thus: that wee might receive the adoption of* *Epist. the Sunday after the Nativitic.* *Ephes. 2. 3.* *the sonnes.* For, naturall sonnes of God we cannot be said to be, *Nam non nascimur, sed renascimur Christiani*, for wee are not borne Christians, but borne againe; yea, by nature we are the children of wrath: is there not matter here of flat contradiction, and that in a high point of faith?

Wee will trouble you but with one other place, and that *sec.* upon matter of Faith too; namely, Luke 1. 28. and 48. the Text hath it, *Haile freely beloved, or having found favour; but the Service-booke will none of that: but reade it, Haile full of grace, just with the Rhemists; and the defenders, if it goe upon the same grounds that they doe, crossing the true signification of the words; all sound and learned Expositors, ancient and moderne, as Pagninus, Vatabalus, Chrysostome, Beza, Doctor Fulke, Doctor Whitakers, and others, sorting full with Gregory Martin, Reynolds, and the rest; and gives encouragement to Stafford in his Female Glory, to tell the Puritanes railingly, that till they bee good Marians, (in his sense) they shall never be good Christians. There are fiftene places more in the Service-booke of this cut, but these are enough, and too many to be so abused.*

Now we come to a touch of Additions, as the Booke addes *sec.*

three whole verses to the 14. *Psalme*, where a great difference is to be thought on, betweene a *Paraphrafter* and a *Translator*. The former may amplifie, but yet in different letter from the Text; but the *Translator* may not adde; no not from other Texts of Scripture. The grand Papists, the justifiers of this, and other such stufte, dare not avouch these verses to be in the Hebrew or Greeke Copies, no not in the Greeke Bible, set forth at the command of *Sextus Quintus*, 1587. for the justifying of the vulgar Latine, as appears by his owne Copie, written by *Cardinali Carraffe*, and another Cardinall, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romanes*, had taken them from divers places of Scripture; *Sed igno rans nescit quis adjunxit hac Psalmo 14.* But some ignorant party, I know not who, hath added them to the 14. *Psalme*: so there is a whole verse added to the 13. *Psalme*, and an addition added to the 24. *Psalme*, corrupting the Text, and applying that to *Iacob*, which is spoken of *God*; and divers additions more, which wee will not reckon.

P. 154.

Seth.

In his Preface
to the *Psalme*.

Now a taste of omissions or leaving out, as all the titles of the *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull; yea, and Master *Bucer* learnedly and divinely affirmeth, are as so many keyes to unlock, and open the dore, that letteth in to the understanding of the *Psalmes*; *Hallelujah* is left out of the 72. *Psalme*, the booke omitteth *Praise yee the Lord*, seventene times, and putteth in *Gloria Patri*. Lastly, amongst divers other omissions, on which we cannot insist; the comfortable conclusion of the Lords Prayer is left out. They have drown'd in this Booke 160. Chapters, according to their own account, of Canonickall Scripture; amongst which are whole Bookes, as the *Chronicles*, *Canticles*, and the most part of *Apocalyps* left out, in place whereof the *Apocrypha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters also, wherein are palpable untruths, as *Ecclesiasticus* 40. *Iudith* 9. *Tobias* 5. the last two of these Bookes, being *fabulous*; a president of these foule abuses of Scripture, are found no where in the world, but in the Popish Masse-booke. To this wee may subjoyne that prophaning grosse abuse of *Epistles* and *Gospels*, in which there are three strange and remarkable occurrences, for which there is no ground or reason; but from the Masse-booke, and Masse-mongers.

First, what reason is there, that in the Masse-booke, and in our Liturgie, the *Acts of the Apostles and Prophets*, yea, any
Book.

booke of the old Testament, the books of Genesis, excepted by them, should be called *Epistles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Isa.* 1. *Esay* 50.

Secondly, there is never a full passage or whole place, but scraps and shreds, as the beginning of one Chapter, and ending of another; and in this they deale with the Word, as *Mexentius* dealt with his beds, he cut them, and lengthened them to serve his owne cruell humours, and not for the good of his guests. It Kings will not have their Writs by confusion of names wronged, much lesse the King of Kings, who is the God of Order.

Thirdly and lastly, at the *Epistles* there is silence, sitting, and what every one will; but at the *Gospells* there is standing, scraping, bowing, and a response before and after; as every one of these were to serve some piece of Superstition or other: so the reasons given by Papists are as ridiculous as the things are *superstitious*: it is enough to name them in generall, that the maintainers of the Liturgie may be ashamed to alledge them, and better of their owne they have not. We therefore desire your Honours, to cast a regardfull eye upon the wronged and much abused VVord, and not as *passers by* (as *Jeremy* speakes) in a case much like, but as *supreame Iudges* here on earth, to vindicate Gods dishonour done to him in his Ordinances. Gods Word, as the Fathers speake, is his *Epistle*, not in that sense they call *Prophecies Epistles*, wherein he commends many lovely favours to us; yea, his *Testament*, wherein he leaves and bequeaths many rich legacies to us; If Kings and Monarchs should deale so with us, would wee suffer them to be abused, corrupted, altered, cut in pieces? No, wee would count them our deadly enemies that should doe so, and also traytors to the King. What an eye of indignation then should your Honours cast upon such grosse abusing of the Word, of the *Epistle* and Will of the *Omniscient* and *Omnipotent* God; If *clipping*, *corrupting*, or *counterfeiting* be *Treason* by the law, how much more, and in a higher degree is it to deale thus with the Word? Yea, and more then that, to maintaine this, and cause *Ministers* to subscribe to it, being no lesse then *Treason* against the high and mighty God. *Culpam deprehensam pertinaciter tueri, culpa altera est*, *Pertinaciously to maintaine a fault openly discovered, is a greater fault then the former*, on whom, whether Nation or Person, will the Lord rest upon (saith the Lord by the Prophet *Esay*) but upon him that trembleth at my word, that is,

Scd.

Scd.

Rupert. l. 4. fol. 49.

Ier. x. 12.

Chrysost. 2 Thes. 2.

Discoverie of
corrupt transla-
tions.

Preface. p. 2.

a humble soule, not onely moved to obedience to it in it selfe but further, out of that reverence that it beareth to the Word, it will not as much as in it lyeth, suffer the word to be abused by others, as one speakes of the Papists, *that corrupting the Fathers, they rather make them their sonnes*, to speake what they will have them, then Fathers indeed: Just so doth that booke, and the Champions for it, made the Word thus dealt with none of Gods, but their owne; If a Minister adde or take away from the Service-booke, it is made matter of *inditement*, but they, it seemes, may adde, take away, alter, and corrupt what they will without controulement: this course gives a shrewd randcounter to our learned and Orthodox Writers against the Papists, witnesse Doctor *Fulke* his Answer to *Campion*, discovering the evils of the *Apocrypha*. *Gregory Martin* recoils thus upon the learned worthy, that by *these words he condemned their owne Service-booke, which appointed those Bookes to be read.*

See.

Having thus proceeded against the Service booke, for its *false translations, additions, emissions, misnominations*, we come now to some more particular untruths in the Booke, and that partly by false or *misapplication of Scripture*, partly by *coining things* that have no shew or ground for them, partly by establishing some *Papish expositions*. Lastly, by confirming and pressing upon Ministers and people, a heape of *Papish* and *Idolatrous Ceremonies* a touch of every one will suffice.

See.

For the first, be pleased to look upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev. 12. 7. Michael and his Angels fought against the Dragon, &c.* which words the Booke appoints for the Collect for Michaels day; where they make Christ by misapplying the place, a *created Angell*; for the place is meant of Christ; neither can it agree to any other: for which wee have a cloud of witnesses, not onely from the universall concurrence of the learned and Orthodox Writers, as *Fathers* and moderne *Authors*, as *Austin*, *Ambrose*, *Muscilius*, *Calvin*, *Beza*, Doctor *Fulke*, Doctor *Willet*, and many others, but also from the very name *Michael*, proper onely to Christ, who, *verse 10.* is called Christ: and further, from the scope of the place, to set out Christ and his Angells, encountering *Satan* and his Angells: and lastly, other places of Scripture parallelling the truth of this sense, *Dan. 10. 13.* and *12. 1. 1 Thes. 4. 16.* *Iudge 9.* *Angels* here under their Generall Christ, are laid to be on earth in the *Church Militant*,
for

for that is meant by Heaven, and here they are said to die, which suiteth not with *Heavenly Spirits*: the *Requies* indeed hold close to the sense of the Service-booke, because it is from their owne Masse-book, and gives this as a reason, why *Michael* is painted fighting with a *Dragon*, both opinion and reason are of the like weight: now for things without colour of ground, what colour or ground is there for that speech in the end of the Magnificat: *O ananias, Azarias and Misael, praise the Lord*; If this was the prayer of these men when they were alive, what sence or reason that we should speak to them being dead, more then to others?

For *Popish tenents*, looke that prayer at the buriall of the dead, *That wee with this our brother, and all other our brethren departed in the true Faith of thy h. ly Name, may have our perfect consummation and blisse, both in Body and Soule*: First here every one buried is a faithfull Brother, which cannot be said of every one, no, not in the judgement of *Charitie*: it is true indeed, that the Priest of *Newgate* bid the poore condemned thieves, *provide money for their buriall, and they needed not doubt of their salvation*; againe, the words are an expresse Prayer, and tyed to be said by the Minister. Now, for the Ceremonies having place in *Gods Worship*, and being mans device, must needs be *Idols*, or *Idolatrious actions*, *Quicquid præter mandatum, est Idolum*; Whatsoever is placed in Gods worship, without the Commandement of God, is an Idoll; for none hath power to ordaine or place a Ceremonie in Christ his Church, but himselfe, who is King of it. For instance whereof, there is a remarkable place amongst many, *Numb. 15. 39. And it shall be unto you for a fringe, that yee may looke upon it, and remember all the Commandements of the Lord, and do them, and that yee seeke not after your owne heart, and your owne eyes, after which you use to go a whoring; where observe both the Ceremonie and signification to be from Gods owne appointment; and further, every device of man in Gods worship, is to be avoided, but against those there are divers Treatises never answered. nor like to be, yet it shall not be amisse by one indissoluble argument to put all the defenders of the Ceremonies to it, which is this:*

That which is mans device, and hath been an Idoll in Gods worship, must of necessity be an Idoll still in the worship of God. But the Ceremonies mentioned in the Service-booke, have beene Idols in Gods worship; as *Crosse, Surplice, &c.* Ergo, they must be Idols still in the worship of God.

The prooffe of the former Proposition, is from instance of *Abrahams grove*, Gen. 21. 33. but being abused to Idolatry, as *2 Kings* 17. 10. *Ierem.* 51. 2. *Esa.* 57. 5. then God forbiddeth his people the utage of it, because it was an Idol; yea, commanded to *destroy* it, *Deut.* 12. 13. The latter Proposition none can deny. Here wee may adde the foule abuses of the *Sacraments*, as *Baptisme*, and the *Lords Supper*, and that Iewish Popish institution of *Churching of women*, called *Purification*; and that bastardly piece of *Confirmation*, the particular enormities whereof we need not stand upon, they are so well knowne, especially to your Honours, which is a part of our happinesse: Againe, the Treatise would be too large; yet wee would not have the *Lent fast* forgotten, which the *Patrons* of our *Liturgie* make a *religious fast*, abusing places of Scripture by mis-application of Scriptures, as *Ioel* 2. 12. *Matth.* 6. 16. *2 Cor.* 6. 2. *Matth.* 4. 10. cleare contrary to the Law, and indisputable prerogative of God; the *Homilies* appointed by the Law of the Land, the most and best reformed Churches, and the harmony of Confessions. none siding with them in it, but Papists and popishly affected.

2. Part of Homil. of Fast.
Anno quinto
Eliza. C. quint.
Self.

Now wee come to touch, and but to touch upon the *foppish* and *foolish things* in the Booke, besides the *foolish and senselesse translations* of some *Psalmes*, pressed by the *Service-booke*, as *Psal.* 58. 9. *Psal.* 68. 30. which would be too large to set downe and canvasse. What can be said for those *Tautologies* and *Battologies*, used in the *Service-booke*, as, *Lord have mercy upon us*, *Christ have mercy upon us*, the very Popish *Kyreileison*, *Christeleison* condemned, *Matth.* 6. 7. the word *Battologie* here condemned, commeth, as the learned observe, from one *Battus*, a ridiculous Poet, repeating the same words or verses often, and so Christ forbiddeth a *vaine repetition of words or phrases*; and the better the words are, the more grievous is the sinne, so the vaine repetition in Prayer, is most odious of all, both the heathenish and Popish *Battologies* are stricke dead at one blow (saith Master Cartwright) for mumbling up the same prayers againe and againe; and can these repetitions of ours, being the very same in English, goe Scot-free? one foppery more, for wee cannot name them all, namely, that mutuall *salutation* betweene *Priest* and *People*; in these words, *The Lord be with you*, and *with thy spirit*: which Doctor Boyce girding at the *Novellists*, takes upon him to defend from *Ruth* 24. with many invective straines, with other matter to little purpose:

is

is it a good argument from *salutation* in *civill conversation*, to fall a *saluting* one another in the *worship* of God? if our Lord and Saviour forbad his Disciples to *salute any in the way*, so farre as it might be any impediment to his service; like unto that of *Elisb*: the Prophet; how much lesse will Christ admit *salutations* in the midst of his Service; It seemes their devotion is very hot, that falleth to toss a *salutation* whilest they are upon Gods *Worship*. Hence is that apish trick in the *Northerne* parts, that all the *Women*, especially in comming into the Church, make a *courtesie* to the *Priest*. Doctor *Boyce*, for further confirmation, citeth the *Liturgie* of *Iames*, *Chrysostome* and *Basil*, but all know (as hath beene said) that they who are acquainted with this subject, know these *Liturgies* to be as *Apocryphal*, as the subject; the Doctor confesseth upon the report of *Bellarmino*, that *Trutenhemius* writ a whole booke upon *Dominus Vobiscum*, in which are many fruitlesse questions, and so we are sure the thing it selfe is fruitlesse.

Luke 10. 4.
2 Kings 4. 29.

Lib. 2. de Missa.
c. 16.
Lib. de Scrip.
Eccles fol 51.

CHAP. V.

Of the Letany.

WE come now to the last piece of the matter of the *Liturgie*, but not the least sinfull, but rather the most offensive: Namely, the *Letany*, not a *stump* or a *limb* of *Dragon*, but the head of the *Masse-burke*, appointed to be said on *Sundays*, *Wednesdays* and *Fridays*, yea, and at other times, if the *Ordinary* appoint it: of this it may truly be said, as one said of the *Pharisees* sinne, that it was either the *sinne of the Holy Ghost*, or a *sinne very nigh nigh it*; so the *Letany* is either *blasphemy*, or very nigh *blasphemy*: upon these dayes, one of every house must be present; setting a note of some preheminencie, both upon these weeke dayes and the Service, yea, from the *Etymologie* of the word *λεητανία*, or *letmy*, the defenders of it will have it to be a more *serious* and *cordell* Prayer than others: It is observed by the Learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: *λεητανίας ποιῆσθαι πρὸς θεῶν βώμας*, the *Letanies* or *Supplications* about the altars of their gods. *Polybius* renders the words.

Tossan in *Mis.*
12.

Canon. 15.

Serarius in
Litan Cassan.
in *Liturg.*
p. 242
Exercit. p. 237.

Matth 6. 7.

word very handsomely and significantly by the word, *μαγνὰ
 ῥελεῖν ὑπὸ τοῖς θεοῖς*, which signifieth to *intice the gods by* *human, ho-*
ing allurements; these words, and others used by humane Wri-
 ters to the same purpose, as by *Homer* and others, falls in with
 the same fault, that our Saviour accuseth the *Pharisees* of, name-
 ly, *vaine repetition, and multitude of words, for which*, saith Christ,
they thinke to be heard. Now this *Letany* is a very fascinating far-
 dell of *Tautologies* and *Battologies*, besides its other faults; in this
letany there is, *Lord deliver us*, eight times *Heare us we beseech you*,
 twenty times: to omit many desires to be delivered from things
 from which there is not the least appearance, no more than of
 the *French pox*, the danger of being drunke at a *Whisken ale*, or a *purse*
cut at a stage play, and not so much. In that prayer to be delivered
 from fornication, what meaneth that addition, and from all other
 deadly sin, as though some sin were not deadly. Againe after a *tautolo-*
gical summing up, and repetition of the titles and *Ellogies* of the
Trinity tossed with responses, they fall on in a *Heathenish* way
 to act the word *Letany* or *Maggany*, as it is wel rendered name-
 ly, as it were, to *conjure*; and as if the divell were now to be dis-
 possleſt (which no *Priest* must dare to doe by the Canon with-
 out license from the *Ordinary*) they would use the very same
 pieces, namely, *By the mystery of thy holy incarnation, by thy holy*
nativty and circumcision; by thy baptisme fasting and temptation; by
thine agony and bloody sweat; by thy crosse and passion; by thy pre-
cious death and buriall, and by the comming of the holy Ghost, Good
Lord deliver us. This piece of the *Popish Masse-booke*, whence
 we have it, is no better than that conjuring or juggling of the
Magicians, whereby they seemed to intimate *Moses* his working
 of miracles, which they did not, as the learned in that *Art*
 testifie wi hout *magicke-spells*; they use ridiculous *invocations*,
 saith the same Authour, and so be the *invocations* in the *Letany*;
 and the better the words are, as wee have said, the more
 grievous the abuse: and that wee may not come short of
 the *Papists* idolizing of this *Letany*, wee have not onely our
 ordinary and weekly *letanies*, but also our *annuall* or *yeere-*
ly letanies acted in *procession*. It is true, wee have left out
 the *Saints* in our *Liturgie*, that was too grosse; but had
 the *Laudenses* got their colours fixed, ere this the *Letany* had
 beene *smacked* with this stuffe. But why did they expunge
 that *suffrage* in King *Edward* his Booke against the *Pope*; *From*
the tyranny of the Bishop of Rome, Good Lord deliver us? To shut
 up this cursory triall of the matter (for it is no more) how

Torph. in his
 doubts.

can

can the Service-booke-men iustifie these words of the Collect on the twelfth Sunday after *Trinitie*, *giving unto us that which our Prayer dare not presume to aske*? It is true, wee obtaine more than wee pray for; but what wee dare not pray for, either in act or desire, we shall never obtaine.

The summe of that which hath beene said wee bring up into this Argument.

That service, the matter or bulke whereof is partly false: partly foolish and frivolous, should not bee presented unto God.

But the parts of the Service-book, whether *essentiall* or *integral*, are such, as hath beene fully proved.

Therefore they should not be presented to God,

We humbly intreat your Honours to lay this Argument in the ballance of truth, and if it weigh downe the Service-booke, let the said Booke, wee pray you, bee cast out of the Sanctuarie as light.

CHAP. VI.

Of the Manner.

NO vv wee come to the fourth particular, namely, the *Forme* or *Manner*, which is large, as exorbitant and offensive as the *matter*, the *forme* is the *essence* of a thing; say the *Matter* were good, and the *Manner* naught, God would never like it; for the old proverbe is true, *God loves Adverbs better then Adjectives*: Bene better than Bonum. It was a good worke in David, to bring up the *Arke* from the House of *Aminadab*; but one *Philistine* Ceremonie spoyled the whole worke. David therefore acknowledged the breach to bee made because *they sought him not in order*; when our Saviour taught his followers to pray in that plat forme of Prayer, which a Father calls the *foundation of all our Prayers*; hee layeth not downe onely the *Matter*, but also the *Forme*; when ye pray, pray *ὡτως*, after this manner; hold fast (saith the Apostle) the *forme of sound words*, which thou hast heard of mee. &c. Where hee layeth downe, not onely the *matter* of *Preaching*, but also the *forme*, even so should Prayer have a *forme* of sound words. Conformers to the Service-booke make *Jonas* his Gourd, of one place of Scripture: Let all things bee done according to order and decency. But as the place

2 Sam. 6.

1 Chron. 15,
13.

Cyprian.

2 Tim. 1. 13.

1 Co. 14. 40.

is no shelter for them. so wee wonder that they cannot see the excessive disorder of the Service booke and Ceremonies : and still call for order. The Apostle rejoyced to see the order of the *Colossians*, but it would have grieved him exceedingly to have seen the disorder of the Service : as hee grieved at the superstition of the *Athenians* : for it is *Will worship* which the Apostle condemneth in the same place of the *Colossians* : but to some particulars, and first to the *Minister*, who *se change of voyce, Posture, and place*, is strange and Ridiculous : for the first, hee must say some prayers with a lowd voyce, not all : what can bee the reason of this ? but that of the *Massé-priests*, that there are some mysteries : *Tanquam sacra Cereris*, that the *prophane Laicks* should not heare. Secondly, for his *Posture* : besides the *violinings, turnings and cingings*, his face must be sometimes towards the People and sometimes his backe. Thirdly, the Priest sayes somewhat in the Church, somewhat in the Chancell, getting himselfe from the People as farre as hee can, as if there were some out-fall betweene him and the People : or, as if hee were the *High Priest*, gone into the *Holy of Holies*. In the second place comes the unmannerly handling of the matter : First, they have many short *Collects*, but a long and tedious Service : the persecuted Christians indeed, made short prayers upon the feare of the Enemies approaches, when they were forced to flye. A good foundation wee acknowledge ; but to turne this into a generall and continued rule, will make but a scurvie building. Now, to the rest of the short cuts and shreds, rather *wishes* than *Prayers*, (as *Master Cartwright* truely calls them) for which Doctor *Boyce* falls foule upon him with an *Invective Declaration*, not with resutation ; which course suits not with Learning, much lesse with a *Minister*, calling it a *rude speech favouring more of the Shop, than of the Schoole* : but the abilities of the Man is farre above his calumny : and why doth hee not fall a rayling at him for answering the *Rhemists*, in charging the *Massé-booke* with the selfe same fault, where hee calls them *short shreds, patched up together, to make a wearisome service upon the Ling last* ; what patched petitions ? how scatteringly and disorderly divided, to the number of thirty or forty ? what interrupting pauses, and posting on againe, with, *Let us pray* ? In this they are like unto little Girles, who setting themselves as though they would sew, they cut abundance of cloth into uselesse shreds, doing no good, but hurt ; and yet for further discoverie of this unmethodicall

2 Colof. 5.

V. 23.

Lib. 1. p. 38,
Lib. 3. p. 210.

In his Comment
on Dominus Vo-
biscum.

Mat. 6.7.

thodicall and unmannerly dealing, let us put this quere to the maintainers of this patched *Service*; that Master *Carmichael* puts to the Papists for the mammocks of their Masse-booke. *If such a suit (saith hee) were offered to a mortall man, would hee not rather thinke himselfe mocked by the suppliant, than honoured?* After the same manner speakes God to the Jewes: *Offer this now to thy Governour, will hee bee pleased wit' thee; or accept thy person, saith the Lord of Hosts?* and if any object, that God speakes there of the *Blinde* and the *Lame*, the answer is easilie made; whatsoever is not of God, in his *Service*, for *matter* or *manner*, it is *blinde* and *lame*: for the closure of this disincembring of Gods service, wee annexe the tofing or driving the Service betweene the *Priest* and the *People*, for either the *People* pray with the *Priest*, or they repeate his Prayer, or they adde some *responses* or *answers*, all unsuitable to Gods service. Sir *Thomas Moore* was so zealous in this way, that he did officiate at the Masse in his Surplice. If the Minister be Gods mouth and the peoples, and stand between them in things pertaining unto God, is it not a grosse absurditie? That when an Ambassador of State is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the businesse, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a response. This interrupting course in Gods worship is every way more grosse, as much as the high and dreadfull God is greater than the greatest King; and wee are to take notice that *God will not bee mocked*. To shut up the Point, one thing wee cannot but wonder at, why the Popish Prelaticall Priests doe admit the common People a share in saying of Service, who will not have the people in any case to try, much lesse to judge of the *Doctrines* of their *Teachers*; abusing the very Scripture that makes against them: for they call themselves the *Clergie*, alluding to the name *κλήρος*, which signifieth the lot or portion, arrogating to themselves the Lord to bee their portion, and they to bee the *Lords*. But by way of opposition they account the people no better than unhallowed or carnall people, calling themselves abusively by the name of *Spirituall*, which with the former name *portion*, agreeth to all Gods people but wee conceive the reason to bee this, that by filling their braines with the froth of that stuffe, and their mouthes with that confused noyse of words, (which the most of them regard no more than the foole of *Windsor*, that could sing all the

Ibid.

Malac. 1. 8.

Heb. 2. 17.

Gal. 6. 7.

Acts 17. 1. 3.

1 Pet. 5.

Psalm. 26. 15.

2 Cor. 2. 15.

Gal. 6. 1.

Service) and how should God regard it: this they doe (wee say) to shut them out from the *Soale-saving Word*, and the Word from them, and then the Priests beare rule: or tyrannize over them at their pleasure. Now we have done with the Arguments arising from the *Essentiall Bulke*; or *Integrall parts* of the Booke: whence wee desire your Honours to consider, how from foure impregnable arguments, namely, from the *name*, the *rise*, the *matter* and *forme*, or *manner*, wee have necessarily evinced the ejection of the *Service-booke*, all which wee briefly summe up thus: That Worship of God which for *Name*, *Originall*, *Matter* and *Manner* is naught all over is not to bee suffered, head nor tayle, but wholly to bee cast out of Gods House.

But the *Lyturgie* or *Service-booke* is such a Worship, &c. Therefore it is to be cast out.

CHAP. VII.

Of the Effects.

FROM Arguments taken from the *Nature* of the thing, wee come to some Arguments *Collaterall*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: and first from the ill *Effects* of the Booke, and that not *accidentally*, which might haply excuse the Cause; but *properly* and *originally*, holding alwayes, *in tali vel in tanto*; an evill effect argues alwayes an evill cause; an evill Bird comes alwayes of an evill Egge, as bad fruit of a bad tree: yea, the evill cause is alwayes worse than the effect. *Nam propter quod aliquid tale est, illud ipsum est magis tale*, That which makes a thing evill is worse it selfe: For method sake we will reduce the evils of the *Service-book* into foure heads, distinguished from their severall objects: as, first, it shewes its evill effects upon the *Ministers*: secondly, upon the *Ordinances*: thirdly, upon the *People*: fourthly, against God most of all.

Seet. First, upon the *Ministers*, it worketh perniciously, whether they be good or bad worke-men; or no worke-men; to instance in the later, where *Ministers* should be apt to teach, furnished with old and new Seers, Watch-men, Begetters of sonnes unto God, and builders up of the body of Christ: but this Booke settles such blinde fellows over people, who can neither feede nor leade;

2 Tim. 3. 3.
Mat. 13. 52.
1 Sam. 9. 9.
Esay 56. 20.
1 Cor. 4. 15.
Ephes. 4. 11.

leade; What, we pray you, is the *procreant* and *conservant* cause of dumbe Dogs that cannot barke; idle Shepheards, saying Sir-Iohns; mere Surplice and Service-booke-men, such as cannot doe so much as a Porter in his frocke; for he doth service, and the Priest only sayes Service: is it not the Service-booke? A Priest in London, when hee heard the Service-booke should downe, made this his maine argument, or rather idlement; Why, it should not: If they remove the Service-booke (saith hee) *What shall all the reading Ministers doe? they must goe begge, starve, or steale, for worke they cannot:* (the words were to this effect) not remembering the Apostles principle, *Hee that will not labour, shall not eate.* Some yeeres agoe; a very godly man being convened before that *High Commission*, was asked by some of them, what hee thought of the Service-booke? the man being afraid to deliver his opinion of such a piece of ordnance mounted fully charged upon him, the great *Canoniers* sitting by, ready to give fire; yet with much adoe, plucking up his spirits, hee told them freely, that it was a *halter to leade a blinde horse to the water:* such dumbe *Diegoes*, or devouring *Caterpillers*, may rightly be called, as the Prophet speaketh, *Foolish Shepheards*; and so the Service-booke the *Instrument of a foolish Shepheard*, they trucke away their soules, and the soules of others for a crust; are they not then *errant fooles*? And this foolish instrument the Service-booke, is the *Broker* in this unhappy bargaine.

2 Thess. 3. 10.

Zach. 11. 15.

See. There are another sort of *bad Ministers*, who will not be idle, (as they say) but they are very ill exercised; such the Apostle calls *evill workers*, *Dogs*, *enemies to the Crosse of Christ*. The Apostle bids us *beware of such*; but indeed ours are worse than those false Apostles: for they *preached Christ, though of envie*, but ours *preach error, heresies, blasphemies, and calumnies out of envie, and not Christ*. Were there ever the like accusations heard of for number and nature, as hath beene laid against those *unparalleld Ministers*, for *vilenesse*, both in *living* and *preaching*? The *Goliath* his *staffe*, wherewith they maintaine all this, and all their brags against the *Host of Israel*, is the Service-booke, which is the *Helena* of the *Hierarchie*, the strict and totall observation whereof, *Lincolne Articles* doe punctually appoint. To those wee might adjoyne *Nonresidents* and *Pluralists*, who knowing that Service will service the turne, can have choyce of *Readers* to serve their Cure, at a cheape rate. In *Kent* a common *Fidler* read Service for twelve pence a weeke: In another place, a *Blackesmith* did the like; yea, the *Prelates* themselves

Phil. 3. 2.
Verse 18.

Phil. 1. 15.

trade in this commodity, when they have an *old, off-cast servant*, the ruines of a *prophane wretch*, good for nothing, then make a *Priest* on him, Witnesse a *Prelates* Porter, made *Priest* of *Paddington*. One that wee all know, *diebus illis*, Chaplaine to a great Officer of State, but now a proud *Prelate*, in the time of his Chaplainry, possessed three Benefices, to the value of seven hundred pounds a yeere, or thereabout, allowing nothing out of all this for the feeding of so many flockes, save ten pounds a piece, or thereabouts, to three poore *Curates*, with a number of cast Service-bookes, which are no good meat, neither cold nor hot; yea, had not this Service-booke beene, this man and others could never have beene so unconscionable.

Sect.

Yet further, the Service-booke hath beene the bane of many good *Ministers*, and that of two sorts, *Conformers*, and *Non-conformers*; the later of whom were deprived of their *Ministry*, dearer to them than their lives; cast out of their *Free-holds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their Families *dissolved*, *cashered* from all *Callings*; yea, their very being, through calumnies and injuries thrust at; so that with *Fimbria* against *Scaevola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole deadly weapon into their body; and what the quarrell, but the Service-booke? To which the *Ministers* must not onely conforme, but also subscribe; as to foure bookes more, some of which (it may be) they had never scene: that *nothing in them was contrary to the Word of God*, *Monstrum horrendum*, O fearefull sinne, to father *falsehood* and lies upon God, for which the Lord may justly quarrell with this Nation!

Tid.

Now for the godly and painfull *Ministers*, yet conforming and subscribing; the Service-booke, was a heavie burthen to them, and they groaned under the rigour of the Service: It may be said of the Service-booke, as it was said of *Gath* in another kinde, namely, it was *Metheg Amath*, the bridle of the billy trait, or *strength of the Philistims*: so the Booke was the strength of the *Philistim* Prelacie, and a bridle with a *Carbing bit to stop*, to wind and turne them at their pleasure; yea, sometimes to cut them in the mouth, if they delivered any such part of Gods Counsell, as touched their copyhold; besides the scoffing calumnies that the *Prelates* and their *Imitaries* would put upon them: how did they grieve the soules of divers worthy men, that divers of them were forced

ced to breake through that *Egyptian bondage*, with danger of their liberties and lives, if they had beene reached by the *Prelates* ill Angels, but flying with the *Woman* into the *Wilderness*, the flood of the Service-booke out of the mouth of the *Serpent*, was sent after them, but both fire and water conspired to the devouring of it; witnesse it's arrivall at new *England* two fellowes being drunke, addrested themselves by water to disperse some bundles of them; one of them swearing, that hee would have a pipe of Tobacco in despite of the *Drivell*, striking fire, the sparkes fell into a barrell of Gunpowder, which blew both men and bookes all into the ayre; the men were saved by swimming in the water, and the *Lyturgie* funcke when it could not swim, and so wee hope it shall. Some of us heard a painfull *Minister* complaine, with abundance of teares, a little before his death. *That so long as hee, and such as hee carried the Prelates fardell after them, they would never downe.* We will shut up this point with a very remarkeable observation; though God made conforming *Ministers*, being the *Dispensers* of his *Word* the meanes, to turne many from their *evill wayes*, yet this proved for the most part, but in the point of *life and conversati n*, and not in point of *parity of worship*, according to our Lord and Masters practice upon his patient, that Samaritan woman, whom he reclaimeth not onely from *uncleannesse of life*, but also from a *plotted worship*; the *Woman* here is not onely touched in conscience for her *evill life*, but also desires to be rectified in the case of Religion. Christ healeth her of both those diseases, and having given checke (as a Father observed) both to the arrogancie of the *Samaritans*, and of the *Levies*; for the later was faultie as well as the former, though not in the like degree, he layeth downe an undeceiveable rule for both, that they, and all who will worship God acceptably, must worship him in spirit and in truth; in spirit, that is opposed to *bodily service*, as washings, anointings, garments, &c. In truth, that is opposed to *shaddoes and figures*, whereof Christ is the substance and the body; such converts then as will reape comfort out of respect had unto all Gods Commandements, they must come downe from the *mountaines of impure worship*. *Austin* hath a pretty saying upon this. *That hee that will draw neere to God, must come downe from his owne mountaine, or, from the mountaine of his owne deviance in Gods worship*; it is a duty laid on Christs Messengers, in preparing of his way, to lay those mountaines level as well as others; but the good men durst not meddle with the Gere-

Jerem. 23. 23.

Iohn 4. 23, 24.

Ciril.

Tract. 15. in Ioh.

2^{im} of the Service-booke, because they were captives to it, and partly because the *Philistims* that kept it would fall upon them.

Señ.

Ser. on Psal.
118. p. 78.

Can. 19.

Wee come in the second place to the *Ordinances*, blocked up by the Booke, as close as the *Ministers*; wee must give but a touch: as our *Lyturgian Masse-mongers*, esteeme more of the Service than Preaching, so they juggle out, and keepe out Preaching with it. For the former, let *Hoxson* speake; not being ashamed to assert, that *Preaching is no part of Divine Worship*, agreeable to that *Canon* of the constitution, Anno 1603. making a cleare and positive distinction betweene Preaching and VVorship, in these words, *In time of divine worship, or Preaching*. And for the latter, wee will cite but one testimonie for brevitie sake, namely, from the same *Canons*: *If any Minister having subscribed to the Articles, and to the Liturgie, and to the Rites and Ceremonies therein contained, doe afterward omit any things hee is liable to the penaltie of suspension for one moneth; and after that, if hee amend not, to excommunication: and lastly, if he continue so the third moneth, to totall deprivation; they have their patterne from Pope Pius the fifth, who made the same impious sanction, for the Breviary, that at no time, nor in any case, anything thereof should bee omitted: yea, the Congregations of London have had to much experience of Service for Sermons, which exchange is very robbrie, contrary to the Proverbe; for it is ordinary with the Journey-men Levites and and Letanie-priests to spin out all the time, in making up that course threed of the Service, that is allotted for Sermon; and this they do of malice, like the dog in the manger; but were it good they would never bee so eager upon it; for the Countrey Priests will cast it through a riddle; and curtall it to the waste, to gaine a long after-noone for *Prophane sports*, but judge yee Honourable Senatours, if this bee not a miserable case, that *Hagar* should not onely insult over *Sarah*, but also thrust her out of her owne house. How unreasonable, yea, how dangerous a thing it is, that the wh *Isome* and soule-saving Word of the Lord Iesus, should give place to a fardell of Mens devices in the Worship of God.*

Wee come now in the third place, to the People: there are three things of note in every Common-wealth, *Λαός, νόμος, νόμος*, the People, Religion, and Law, the Service-booke intrencheth upon all these: as first upon the Law, in so many particulars, though wee cannot name them all, that it justly may bee called *Nomomastix*, a scourge to the Law, wee will instance in one

one or two particulars : first by the Law of England, No Clergie-man to the very Pope himselfe, shall beare any Rule, or Exercise any Iurisdiction, *Nisi in rebus spiritualibus*, except in spirituall things : witnesse the second Lawyer that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of King Henry the third, when Popery was in the Ruffe; for a little before, in King *Iohn* his time, the Crowne of England was at the Popes disposing, which I alledge the rather, to shew the Insolencie and Impudencie of our Prelates managing of the Service-booke against the Law, to which booke, if Ministers will not conforme and subscribe, they out them of their freeholds, contrary to Right and Law, the iniquitie of which course, hath beene clearely manifested in *Caudryes Case*. Another witnesse yet more ancient appeares in this particulars, namely, * *Glanvill*, the first that ever writ of our Lawes, in the time of King Henry the second, under whom the said Author was Lord Chiefe Iustice; and speaking of the Case of the triall of advowsons belonging (as hee alledgeth) *ad Coronam & dignitatem Regiam*, to the pleas of the Crowne; hee produceth a prohibition to the spirituall Court, which he calleth *Cuius Christianitatis*, that they meddle not with the matter, though it might seeme collaterally to belong unto their Courts; and if they should persist after their prohibition; then they are commanded by appearance to answer it in the Kings Bench. But how many of the Kings prohibitions have beene slighted by the High Commission, threatening those that have brought them, the Case then depending having its rise from that Service-booke.

Another instance wee will cite of their incountring of the Lawes, it is decreed, that Ecclesiasticall power, shall neither imprison nor fine, except in case of mutation of Penance: but how many good Christians, both Ministers, and others, have beene not onely Fined more then they were worth, but also closely imprisoned in the nastiest dogholes they could devise, never parting with them till their breath departed from them; and what was the ground of all these illegall and cruell courses contrary to the Common and Statute Lawes? But Non-conformitie to that Service-booke and Ceremonies. Wee might be large in this point, but the Treatise will not beare it, onely we pray your Honours, who are *Iudices & Vindices Legis*, the Judges and Revengers of the Lawes and breaches thereof, to looke upon this Law-destroying-piece, and to manifest that the Law of God is in your hearts, with which it cannot con-

* Lib. 1. fol. 5.
n. 2.

* Lib. 4. fol. 32.
cap. 6.

Sec.

Stat. Artic. cleri-
cap. 1. Fisher.
de natur. brev.
fol. 51.
Edw. 3. c. 5.

list; cast it out of Gods House, that hee may delight to dwell amongst us.

Self.

In the second place, for the *Service-booke*. affronting of Religion, somewhat hath beene said, and more wee have to say in the fourth *Evill effect*, namely, against God: but now a little more of it's malignity against the people, wherein wee will be brieft: People are of two sorts, *good* and *bad*; how the *letter sort* have suffered from this Iron Furnace, it is more then manifest, in spoyling of their goods, losse of liberty, desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance not daring through feare to lodge them; at last, forced either to forsake their native soyle, and dearest friends, with no small griefe, *gento patrie plangente*, the *genius* of the Countrey, to speake with *Lipsius*, lamenting after them; or if they staid by it, and were catched in the *Prelates* clutches, they told them when they petitioned, they should lye till their bones rotted, as Doctor *Abbot*, then *Prelate* of *Canterbury*, said of Master *Baile*, whom they stifled in the Gate-house, and all this, because they could not eate and swallow downe, to the choking of their conscience the *Arscinall gobblets* of that poysonable Booke, which is worse than the Iron Furnace, (for so the spirit termes it.) Gods people came out of that, but the furnace heated for the *not adoring* by their *Service-booke*, as *Nebuchadnezzers* for *not adoring* of his *Idoll*, did ordinarily consume such as were cast into it; so that it became like the *Lyons Denne*, whereof the Poet speaks:

Psalm. 124.

Omnia te advorsum spectantia, nulla retrorsum.

Many impressions of ingresse, but none of regresse; but is this all? no, though it be too much, if any out of their zeale to Gods worship, stand up in opposition to against that *Goliath*, willing to redeeme and buy the truth at whatsoever rate they shall buy it. Indeed, if the adversaries may have their will, not onely with *bands* spoyling of their houses, exposing of their families to all manner of miseries, but also with *blowes*, and that not of an ordinary size, but with *torments* and *tortures* unparalleled, as *cutting*, *branding*, *slitting*, *whipping*, besides shamefuull *pilloring*, with *censures* of fines upon one, more than they were all worth; after all this, they cannot satisfie their rage, in devising *Golgotha's* 'bad enough, wherein to draine out their hearts bloods, being deprived of the company of their wives, families and friends, and used worse than Dogs. Of such heavie inflictions upon *Ministers* and Gods people, we profess,

fesse, wee never reade nor heard, neither under the *Heathens* Rome, nor *Antichristian Romes persecution*; for though they tortured the Martyrs of *Christ*, yet they rid them out of their misery with their lives, yea, the cruellest kinde of *American Savages*, called the *Mohawks*, though they fattened their captive *Christians* to the slaughter, yet they eat them up at once; but the *Service-booke Savages* eate the servants of God by piece-meale, keeping them alive (if it may be called a life) *Vt sentiant se mori*, that they may be the more sensible of their dying. One instance, and but one occures to our reading, that hath hath some resemblance of this dealing. *Catulus*, to revenge his brothers death, desired *Sylla* to let him have *Marius* his brother to revenge himselfe upon, who is said thus to torment them :

Caligula.

*Cum laceros artus, aequatque vulnera membris
Vidimus, & toto quamvis in corpore caeso;
Nil animae letale datum, &c.*

Lucan. l. 2. p. 31.

Which a Poet Englisheth thus :

His mangled joynts, as many wounds as limbes
Wee see, yet no wound deadly given to him,
Through his spoyld body an example rare
Of cruelty, a dying life to spare.

May.

Yet this *Catulus* did so but with one, but our *Catull*,

Sic canibus similes ———

Like old Dogs, have filled their shambles with many : the
aforesaid Poet gives a good reason for it in these words : *Nul-*
lus semel ore receptus, pollutus patitur sanguis mansuescere fauces.

Lucan. l. 1. p. 14.

Englished thus : Never againe grow those jawes pure, that
blood did one distaine : And why are these harmelesse men
made worse then sheepe to the slaughter, but that they meddle
with *Diana*, the *Service-booke*, and the *Master and Wardens*
of that Company, who may truly say with *Demeitrius*, *ἐν ταύ-*
της τῆς ἐργασίας εὐνοποζόμεν, By this craft we get our goods; so we
have better ground than *Zipporah* had, calling *Moses* a bloody hus-
band, to say and maintaine it, that the *Service-booke* is a bloody
booke. Another sort of Gods people there were, who were so
terrified with the cruell usage of their brethen, that either they
durst not search into the rottennes of this piece, and so like blind
men that swallowed many flies; and some, it may, that did see
the evill of it, durst not avoid it, for feare of a worse turne from
the *Scribes* and *Pharisees*, then casting out of the *Synagoge*.

May.

Acts 19. 25.

Lastly, some people professing the Lord *Iesus*, and having beene

John 12. 47.

Self.

very usefull in Gods House, by the necessary avoyding of this quicke-sand, have for want of good takeheed, beene cast upon the rockes of *Separation*, *Anabaptisme*, and other unsound *Tenents*, which hath made a very great breach in profession. For which see more in *2 Ions plea*: and though the rise of *Separatisme*, and other *Seits*, be there justly charged upon the *Hierarchie*, yet by shutting of this sowre pasture, they fall unadvisedly foule on *bredding* of the *hedge*.

2. 84, 85, 86.

Seit.

Prov. 29. 18.

Now wee come to the *worser sort of people*, of whom wee may truly say, that which the *Pharisees* said falsely of Christ, *A cursed people; not knowing the Law*, all the provocations in the Land, have not made havocke of so many soules, especially under colour of good, as this hath done; if *Ignorance be the mother of destruction*, then much guilt lieth upon the *Service-booke*. Where there is no vision, the people must perish, or in the first language, are left naked. So how many *Congregations* are stript starke naked of the Word in this Land, in some of which it is well knowne, there hath scarce beene a *Sermon* in an age; and in most places where they have preaching, it is neither *Seed to beget*, nor *Bread to feed upon*. And what makes this nakednesse, but the *Lyturgie*? which is enmity, both to good *Ministers* and *ministry*: For as the *Ivie*, which winding it selfe about the *Vine*, drawes the sap and spirit out of it; so the advancement of this *Liturgie*, leaves neither *life* nor *spirit* in the *Ordinance* of the Word; and being like *Priest like People*, love to have it so: for the *Lyturgie* will never bring them out of the deadly *lethargie* of sinne; it will never awake the soule, nor pierce the conscience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, discover their wretched condition, hee had as good stirre in a *Hornets nest*, they will quickly hunt him and pursue him to the *Lyons Den*, if they can; but (God be blessed for it) the *Beasts* are in chase themselves. The love and liking of *evill men* unto this Booke, is an evidence of the badnes of it, for if it were Gods *Ordinance*, they would hate it, as they doe the *Ordinances* of God; as *Isaac* tooke *Abimelech* his sending of him away for a token of his hatred: so when a soule-hating people set away the Word, and cleave to the *Service*, or the *Service joyned*, it may be, with some dead *Ministry*, then it is a token they hate the former, and love the later, A worthy *Minister* went to visit one of his flocke upon his death-bed, a man of qualittie, for the world, but an enemy to goodnesse; the *Minister* groping the pulse of his estate, hee asked the *Minister*

What

Iudg. 17.

Gen. 26, 27.

what hee thought of the Bishop of Canterburie, which the Minister waving (it being dangerous then to call a spade a spade) hee asked the party if hee would pray with him, hee replied yea, if hee would do it on the Book of Common Prayer. To shut up this point, we will make but generall mention of the troubles which this Booke did bring upon the English exiles in forraigne Nations in the time of the Marian persecution, for the information in the particulars whereof, we reierre you to a Booke called, *The troubles of Franckesford*, where from their first erecting of a Church in Franckesford, Anno 1554. this Booke and the Patrons thereof, never left persecuting of those that could not brooke it, till after the deareh of Queene Mary they returned home: in these troubles wee commend three things to consideration: First, in all these broyles and unchristian vexations, the maintainers of the Booke, dealt both maliciously and fraudulently with the other party. The second thing, the Patrons of the Booke, could not alledge any thing for it, and for others that they held, but such Popish stuffe as they did foot upon.

Lastly, some of those Patrons upon their returne, became persecutors of such as stood for the whole truth.

The last evill effect, but not the least, is against God, we meane directly, or more immediatly, for indirectly all the other effects were against God; but as all sinne provokes God, so corrupt worship is that sinne against which the jealousie of God is inflamed, and hee becomes a consuming fire; yea, the Lord calleth such worship by way of transcendencie abomination. If Moses would not sacrifice in Egypt, because it was an abomination to the Lord, (as hath beene said) why should wee provoke the Lord by abominable service? All Systems of Theologie are full of this in the Thesis, therefore wee shall not insist upon it, but come as briefly as wee can, to adde some thing, to that which hath beene spoken of the Hypothesis or Service-booke, which Master Calvin calleth (as hath beene said in his letter to Franckesford) the leavings of the Popish dregs: so the Papisticall Ceremonies therein contained, are truly called by that Franckesford booke burchens, yokes and clogs to Gods People and his service; besides those which have beene names, we will speake but a word or two more, namely, of Festival dayes, to Saints, at least transitive, though not determinative, as Papists excuse their Idolatry. The other is kneeling at the Communion; the former is an intrenching upon Gods prerogative: For, none can appoint on holy day, but he: who hath made the dayes, and hath all power in his owne hand, which is cleare: First,

Seel.

Exod. 20. 5.
Deutr. 4. 24.
& 12. 30. 31.
2 King. 23. 15.
Exod. 8. 17.

P. 29.

Levit. 23. 1.
Exod 32. 5.

Rev. 1. 10.

2 Kings 6. 11.
32, 33.

De fest. lib. 8.
ap. 2.
c

Carrwright.
repl. 21.

P. 6. 42. &c.
Gal. 4. 10. 11.

Col. 2. 16.

Señt.

Solum

Señt.

from the Denomination of them in both Testaments; in the old they are called the *solemn feasts of Iehovah*, not onely because they were to be kept to *Iehovah*, but also because they were of his appointing, and so in the new Testament, as we reade but of one for the selfe-same reasons, it is called *The Lords day*: another instance from clearing it from that brand of rebuke, that is put by God upon that *Ieroboam that made Israel to sinne*: he, and he onely, that the Booke of God speakes of, tooke upon him, besides all his Idols and Idolatrous tricks, not to appoint another *Numericall day*, but the same day of another moneth, namely, the eighth moneth, where God hath appointed the seventh moneth, and that out of respects speciously politique, because in the eighth moneth all the harvest would be in: and they might feast more freely. Secondly, that the Lords feast being furnished in *Ierusalem*, they might come to *Ieroboams feast*; but these fig-leaves could not cover his scarres: but the spirit chargeth directly upon him, that that was the moneth that he had lyed, or coyned to himselfe. Gretzer the Jesuite commendeth the English, (though it be nothing to our commendation) *Quod Calvino-papiste Anglicæ, &c.* That as the Popish-English Calvinists, are freer in other Rites and Ceremonies, than the Puritanes in France and Germany, and other where, so they are in holy-dayes. And to say the truth, we are too free indeed; for, as a learned man observeth, we have more holy dayes, than ever God gave to the Iewes; we will not insist on this subject, they who will know more of it, let them reade *Altare Damascenum*, onely wee will point at these two places, which may fully shew the unlawfulness of them: *Iee observe yeeres and dayes, I am afraid of yee; Let no man judge you in meate or in drinke, or in any part of a holy-day.* Yet those holy-dayes, though then out of date, were better than ours; for they were of Gods appointment, and so are not ours.

Followeth in the next place *Kneeling at the Sacrament*, the last particular that we are like to touch upon; for if we should reckon up all, a great volume would not hold them. This Popish moderne posture, of not above foure hundred yeeres standing, which (as hath beene said) and *Peter Martyr*, witnesseth, *Propter transubstantiationem & realem præsentiam inuenta est in Ecclesiâ, &c.* That to maintaine transubstantiation or reall presence, it was brought into the Church, and therefore to be abandoned with it. Though *Innocent the third*, 1215. enacted for transubstantiation, and *Honorius* his successor decreed for a reverent inclination of the body, to the Sacrament changed into
a breaden

a *breaden* God, yet was it not used untill the succeeding *Popes*, thinking this reverence not enough for the *countenance* and *maintenance* of their upstart *Deity*, allotted thereto, the highest point of *adoration*, for which there is neither *Scripture* nor *Antiquity*; neither *Precept* nor *President*, but from the *man of sinne*; neither doe any Churches use it, save the Synagogue of *Rome*, some *Lutheran Churches* and *ours*; and howsoever this misplaced worship hath beene cruelly manned out by the *Prelacy*, and fomented by that mis-begotten conceit of humility in Gods worship, because they knew no better, yet the truth is, it is meere *will-worship*, and hath beene a sharpe rod to Gods people; yea, and proved a *Scorpion* to somes consciences, witnesse the former, the violent deaths of divers for refusing this gesture, as that worthy Gentleman, Master *Dyton*, stifled by his imprisonment in the Gate-house; Master *Porter* of *Ware* in the *New prison*, and others: but because many learned and unanswerable Treatises are out against this disapproved gesture, it shall be needlesse; *Actum agere*, to doe a worke so often done. It is true, some have attempted to say something for it; but in the ballance of truth, *hoc aliquid nihil est*, that something is just nothing: For brevities sake wee will onely shut up the piece with one binding Argument. To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry.

But to *kneele* at the *Sacrament*, is to adore, in, by or before, a Creature *respectively*, with relation to the Creature. Therefore it is Idolatry.

The explanation of the *termes*, will make the Argument the better understood: as, first, *adoration* is the highest point of *externall worship*, which God wil not admit with an inter-venient or relative respect to any Creature: for that makes the Creature *Objectum significativè à quo*, that is, the motive of the worship; the *termes* thus explained: this is the very same Argument that our learned *Divines* stop the *Papists* mouths with, in the point of adoring God mediately by the Creature; and as the *Papists* cannot deny the Major; so sense and reason, yea, the injunction of the commanders all verifie the truth of the *minor* in *Kneelers*; for they cannot deny the Elements to be the motive of their kneeling, the conclusion then must needs hold; that it is Idolatry dis-junct, or improper at least, as we argue against the *Papists*: but if the mindes of thousands of ignorant receivers in the Country were known, it is to

P. 95 to p. 106.

be feared, they fall foule on conjunct or proper Idolatry, making the Bread *objectum determinativum*: in plaine, the Bread the object of their worship; with which sinne the *Papists* charge all the *Protestant* kneelers: for, if *Christ* were not there bodily (say the *Jesuits*) we would rather be racked with horses than kneele. So said *Spalato* after his revolt to *Rome*, and we confesse ingenuously, if the *Papists* should retort this argument upon us, it would put the learned^r *Conformers* to a non-plus to evade it. Here were place to have a sling at the Crosse, but we referre the desirous Reader to *Zions Plea*, wherein there is a succinct and learned Treatise against the Crosse, proving it by many strong arguments; to be the marke of the *Beast*. All these, and much more, are the household-stuffe of the *Service-booke*, against which wee will produce one argument more in the closure of this point, namely, God will not heare the prayers of the *Service-booke*, Ergo, they are not to be offered.

John 9. 31.

The Antecedent shall be proved from that place of Saint *Iohns* Gospell; God heareth not sinners, if any man be a worshipper of him, and doer of his will, him he heareth: out of the latter part, we reason thus negatively, a *contrario*: those prayers which are not a doing of the will of God, God heareth not.

Rom. 8. 27.

Esay 1. 12.

This Proposition is confirmed from other places, the *Intercessions* of the *Saints* (saith the Apostle) must be according to the will of God; and if they be not, the Lord will say, *Who requireth them?*

Now, to the later Proposition.

But the Prayers of the *Service-booke* are not the doing of the will, nor according to the will of God; witnesse all the former Reasons given against it; therefore God will not heare them.

CHAP. VIII.

Three Motives.

HAVING thus clearly evinced by so many Reasons as a cloud of witnesses, the unlawfulness of the *Lyturgie*; for the expunging whereof wee shall adde some more Motives in the closure: Let us now humbly crave your Honours favour, that according to the justnesse of our desires, and the truth

truth of the Reasons alledged; you would be pleased for the love that you beare and owe to the Lord Iesus, to the purity of his worship, to the thriving of our bodies, soules, and estates, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your Predecessors, to the chearing of the hearts of Gods people, the daunting of the enemies, and the making our *Ierusalem* the praise of the world; by all these, and many more, wee againe and againe intreate you, to plucke up that Plant of the Service-booke, which God never set. Oh, how the Prelaticall Priests grumble, when they heare of this place and as the wicked *Manichees* abuse this place in applying it against the Law of God; so wee have had wooll experience, how the *Hierarchicall Crue*, indeavour with tooth and naile; and therein worse then the *Manichees*, to supplant Gods Law, of whom we might justly say with the Prophet, *They have almost undone thy Law*; the worship of God is a prime and precious piece, the ultimate end, as a Divine saith, of all sacred performances, though the edification of man be the end subordinate: pure it is, and should be like God himselfe; yea, it is called the feare of God, in regard of that reverend awe that should be upon men, when they are in divine duties; when *Iacob* awaked from the Vision, it is said hee was afraid; and said, *How dreadful is this place, this is none other but the House of God, and the gate of Heaven*; by which is meant the House of God where the Saints are assembled, whose feare should be as *Iacobs*, not a slavish feare, nor an Idolatrous feare, but a filiall feare, not daring to present to their Father in worship what hee hath not planted and commanded. *Bernard* descants very sweetly upon this; *terribilis planè locus, dignus omni reverentia, &c.* a terrible place indeed, (saith the Father) not meaning the stone walls, but the presence of God in the assembly, where the Faithfull inhabite, the Angells frequent, and God himselfe dwelleth. How curious was *Moses*, the man of God, in the matter and manner of Gods worship, that hee would neither have horne or hooft, over or under the Commandement, that was the ground of his punctualitie, from which he would not goe one haire breadth; and wherein wee intreate your Honours to follow him to the full? *Caleb* is said to follow God; *Wee will goe, and sacrifice unto the Lord our God, as hee shall say unto us*, Can it be so said of the Service-booke? no, sure it is no sacrifice of a sweet smell. Let any man that feareth God, tell us ingenuously, if hee believeth that Christ, the golden

Matth. 23. 13.

Alsted.

Psalm. 15. 10.

Esa. 29. 13.

Gen. 28. 17.

6. Serm.

Psalm 57.

Exod. 10. 26.

Rev. 8. 3, 4.

Rom. 7. 2, 7.

Ezech. 4. 3, 4.

Epist. p. 7.

2 Tim. 2. 1.

ser, standing at the golden Altar, will receive the *Lyturgie prayers*, and perfume them with the odours of his merits, present them to the father: surely we have no ground for it, because (as hath beene said) they are not according to the will of his Father. Yea, Christ seemeth to threaten out of his own mouth the contrary, in the 16. *Psalme*, which is meant of *Christ*, he speaking of and threatening their *Idolatrous service*, he tels them plainly, he will not *powre out their oblations*, that is, he will not be a *Mediatour to their services*: and surely this is no acceptable service; it is no beaten oyle for the Lampe (though Master *Wommocke* pleased to stile it so) it is not sure that *pure oyle*, out of the *two Olives*, into the golden Lampe that lightens the Sanctuary; but it is rather *Traine Oyle*, and scarce so good, that fouls the house, and darkneth the light; and for its *messages to Heaven*, which he mentioneth in his *Epistle*, wee have made a good plea. (as we conceive) for the contrary, let him disprove it if he can; for the whole booke, though it concerne them with whom he dealeth in it; yet because it glisters as if there were metall in it, we may lay it a little to the *test*. The *Epistle* hath two heads; in the former hee maintaineth set prayer in generall; in the latter he endeavoureth to justify the set prayers of the *Lyturgie* in particular; in both these the expressions be smooth, and the palliations stretched to the furthest, but it may be said without offence of both, *λαγ τε-χνην οὐδ' ἐν χηρίσμων*, too neat, but nothing usefull. The head of set Prayer we have not touched yet, till we come to answer some objections; but wee cannot but wonder at Master *Wommockes* incogitancie, to father a set forme of prayer upon *Timothy*, terming it, *the first furniture that hee provided for the House of God*: a strange position, and as unsoundly grounded from *Saint Pauls* direction. (Surely the *Jesuites* would blush at it) or at least it might be one of *Iohn of Crage* his observations: from these words, *I exhort not that you pray*, as he glosseth, but that *Prayers be made for all men*. Made (saith he) i. e. *set-prayers*. This is like *Iohn of Garlando's* tricks; that did what he could to spoyle the Text with the *Glosse*: It is like a *Sorbonists* *mis-exposition* of that place, *Exod. 29. 39. Thou shalt present one Lambe*; the word *Ghasab* signifieth to make, which he and the *Romanists* apply to the words of Institution, *Hoc facite, Make this a sacrifice*; which as *Galasius* observeth, is a very ridiculous piece. Doth any man thinke; that this was either *Paul* his intention or *Timothy* his practice?

practice? no, sure it is a grosse mistake of the word *Παρισχαι*, which doth not signifie a *set forme of Prayer*, exhibited, but as the learned in the tongue observe, it signifieth *preces fundere*, to powre out prayers by the helpe and guidance of the spirit, proved by the comparing of other places, where the same word is used: againe, the Spirit is said to make request for us, dare any man glosse it by making a set forme of prayer for us? no sure, but the meaning is, he causeth us to make request. To be brieve, let us see how to untie this knot; If *Paul* in these words prescribed a *set forme*, and *Timothy* made it the furniture of Gods House, then such a forme should be found; and all the Prayers enjoined by *Paul* should be set formes, because hee enjoynes no other Prayer here, than hee doth other where in other words, signifying to pray, as *δέχομαι ὁ προσεύχομαι* both signifying to pray, *Luke 22. 33. 1 Cor. 14. 15.* and many other places: but to assume, first, no patterne is to be found: secondly, to affirme that all *Pauls* prescriptions of prayer were for set formes, were a very grosse and absurd fallshood.

Prayer

Luke 5. 33.

Phil. 1. 4.

Rom. 8. 46.

Ergo, so is the ground whence it ariseth.

Hee might as well have said; when *Christ* promised to pray for *Peter*, that hee promised to make a set forme of Prayer for him: for the words in both places are *synonyma*: but enough of this, which is besides our purpose.

Luke 22. 32.

Now, let us view as briefly as wee can, what hee saith for the *Lyturgie* in particular: hee confesseth it to be the daughter of a *Romane Catholique*, that is well, and so doth Doctor *Boyce*: the *Novellists* say (saith hee) that our *Communion Booke* is nothing else but the *Romane Missall* and *Portuis* thrust out of *Latine* into *Engish*, which the Doctor contradicts not, for hee could not. Why, saith Doctor *Hall*, out of ancient models, not *Romane*: yea, why should the childe be beaten for the Parent. (saith Master *Wommock*?) For answer, if the childe be as like the Parent in nature and properties, as hath beene proved, as an Egge is like to an Egge: then there is roome for neither in Gods worship, but both mother and childe like *Hagar* and *Ismael*, must out of dores: for the parallels of *Sabbath*, *Sunne*, and other things, wherewith he would palliate they are not *Homogeneall*, or of like nature; for nothing can make them cleane in Gods worship, being mans device and worship still.

Epist. p. 25.

Gospell first
Sunday in Lent,
p. 12.

Againe, the maintenance of these shreadie and scrappie Prayers, from gadding of the soule, is but a gadding argument. We have spoken of the ground of short and sappy ejaculations,

p. 28. 29.

Epist. 137.

upon other ground, and nothing like the foolish patches of the Masse-booke. *Austin* tels us of the many prayers that the *Israelites* made in the *Egyptian furnace*, and that they were short ejaculations, but they would have continued them, but for their burthens; but men are forced to breake of here, where there is no burthen, but the Service-booke it selfe.

P. 33.

Againe, hee hath a plea from the *Leprous house*, wherein wee are very willing to joyne issues with him; hee confesseth that the old *Romane* Lyturgie was like a *leprous house*, the plague was spread in it; but now it is pitched, scraped, plaistered with well tempered (or rather untempered mortar), hee should have said, that upon the deepest search no corruption can appeare; and therefore to be judged cleane by the Law; but there hee goeth too farre, and farther (wee conceive) then most of the *Prelates* would doe in a cold mood; yea, herein he is contradictory to himselfe, for hee acknowledgeth scars and defects in it; and in his last page of the *Survey of the parallels*, hee joynes in evidence with the Authour, in the discovery of errours, and sueth for justice; but if the Leprousie breake out againe, then no affection of our Communion may lodge it. Now, to apply, as the house infected, was utterly to be demolished, and the rubbish and ruines thereof to be carried forth into an uncleane place: The Leprosie of the Masse hee grants to be this fretting Leprosie, the pieces wee have (though we have them not all) are the very same in another tongue. The Leprosie, of whose matter, manner, and contagious effects, wee have fully proved; and the burthen of Ceremonies therein contained and pressed upon mens consciences, to have beene, and to be still abominable Idolls. Then it will follow, that all the water and industry of the world cannot cleanse it, no more than the skin of a *Blackemoore*, or the spots of a *Leopard*, which God can only change, but will not doe with matters or meanes of strange worship; then, as rubbish they are to be cast out into an uncleane place: marke, an uncleane place, not the meanest cleane place allowed it. much lesse the *Sanctuary of God*. Upon this place a learned Authour observeth, that wee are taught by this severe judgement, to abandon all sinne, but more particularly, to abolish all Idolatry and Instruments, and Implements of Idolatry. Citing that place which might serve to cleare this point, if there were no more: Yee shall also defile the covering of the graven Images, and the ornaments of my molten Images, &c. Thou shalt

P. 34.

P. 33.

Levit. 24. 43.
44. 45.

Aynsworth.

Ez. 33. 32.

shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Upon the passages of the Appendix wee shall touch when wee answer the *Objections*: as for the parallell which he vieweth, the Authour will make it good.

Wee proceede then, under your Honours favour, to our suit against the *Lyturgie*, without controversie, it is the garment spotted with the flesh, condemned the Apostle Iude, which some expound by that of the Apostle, to be an abstaining from an appearance of evill; and so indeed, this were enough to abolish the Booke. The best Expositors apply the place against the Carnall Rites and Idolatrous Ceremonies, devised by men in Gods worship; which, if the Papists were cleared, (saith one) from the grossest of their Idolatry and Paganisme, would condemne them, and will not the retainment and maintenance exceedingly condemne us, that profess we are come out of Babel? To these Rites and Ceremonies, saith the same Author, as to that spotted profession of Poperie, we should not conforme our selves, neither in use nor opinion, but decline in all things, the very shadow and shew of them. What can be said more emphatically to the purpose? as God is to be admired in the least of his Creatures as well as in the greatest, (saith a Father) *Ita mente, Christo dedita &c.* So a minde devoted to Christ, doth as well take heed of small faults as of great, especially in Gods worship. The Hypocriticall and Idolatrous Lewes are not onely rebuked and threatened for eating of Swines flesh, contrary to the Law; but also, that the broth was found in their vessels, Austin comparing the ten Plagues of Egypt, with the ten Commandements, tells us, that the turning of the water into blood, doth signifie the corrupting of divine worship by humane and carnall inventions of flesh and blood. The Service-booke and Ceremonies being such, wee have grounds to desire, and your Honours to grant (as wee conceive) *ejectionem firmam*, against them both. Sarah by Gods appointment, wills Abraham to cast out Hagar and Ismael, the Bond-woman and her sonne: and why the Mother with the Sonne; for it seemes shee offended not? yes, it seemeth (as the learned doe observe) shee was an abetter of her Sonnes evill; so the Service-booke and the Prelates, the Cup and the Cover, the Mother and the Sonne, should be cast out together: that riddle of the Snow and the Water may well be applied to them:

Mater me gemit, mater quoque gignitur ex me.

Señt.

Verse 23.
1 Thes. 5. 22.

Dr. Willet.

Hierc. Ep.
Nepotian.

Esay 65. 4.

Quest. 4 5.

Genat. 19.

My mother brought forth mee, and is brought forth by mee; that proud Hierarchicall humour in *Austin* the first, brought in the *Lyturgie*, and that *Lyturgie* hath brought out, and hath kept up to this day the *Hierarchie*; If *Christ* be King of, and in his Church, in a more glorious and eminentiall way (as who dare deny it?) in word though too many doe deny; it in deed, then consequently, without all controversie, he must appoint his owne *Officers*, *government*, and *service*. Now there is nothing more inculcated and laid home in the Booke of God, than *Christs Kingly office*, to which all are subject. and it is subject to none; wee will but cite some few places of many: *I have set, or anointed (saith God) my King upon Zion, the mountaine of my Holinesse*, by which hee meaneth his Church. Whence a learned godly Minister delivered within these few dayes: *that as Christ set up his Church, so it is his to provide for it*. To appoint, and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Vnto us a childe is borne, and a sonne is given, and the government shall be upon his shoulders, and his Name shall be called Wonderfull, &c.* Now, if God never tooke of this govenment from *Christ* his shoulders, nor *Christ* never gave it up, nor all the powers of heaven, earth, and hell, be able to shake it; then first it must follow, (as the Spirit speaketh) *that of the increase of his government there must be no end*. Secondly, it is every way as good by consequence, that hee will have no service or worship, but of his owne appointment. *Porphyritus*, who was a great *Necromancer*, (as *Eusebius* witnesseth) doth tell us amongst other things, *that the Divells themselves (whom he calls Gods) signifie unto their especiall servants, the Magitians, Quibus rebus, &c. with what things they are made to appeare, what is to be offered unto them; what dayes they should chosse, and what signes and Images they should make*: which assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, vel quid exhorreat*; it could never be learned but by their teaching (meaning the Divells) what every one of them desireth, and what they abhorre: since the Divil then loves to be Gods Ape in every thing, and his highest Meniall servants account it nothing but reason, that hee should prescribe orders in his owne House, and appoint what Service and Ceremonies therein as hee pleaseth; shall not the King of Kings, and Lord of Lords, and

Mat. 2. 6.

Isay 9. 6.

Verse 9.

Lib. 5. de prep.
Evang. c. 6.Lib. 1. de Civit.
Dei, c. 16.

and onely hee, appoint how, and by what meanes hee will be served in his owne House; this is the reason why the Service of God is called λογική λατρεία; *reasonable service*, for so ^{1 Epist. c. 2. v. 2.} wee translate it, which might be more emphatically rendered, *sincere service, unmixt service*, according to the Word; for so the originall word signifieth, as the Apostle Peter calls the word, λογικὴν γάλα, *the sincere milke of the Word*. Now, to draw to an end, wee are forced in the bulke, to exceede our intention; wee crave leave further of your Honours, to binde our desires with three strong motives for effecting of the worke, namely, from *Example* or *Patterne* for doing of it from danger, if it be not done, and from the universall Covenant, binding every one in his place to the doing of it.

CHAP. IX.

I. Of the Patterne.

FOR the first, as the Apostle willeth, to shew our selves to others, *Patternes of all good workes and words*; wee should make others good Examples, matter of our Imitation: *brevius Tit. 2. 7.* *iter per exempla, quam per precepta*, Patterne is a more compendious way than Precept: Good Examples from Gods people, have the force of a generall Rule to apply: all the Reformed Churches, when God turned them from darknesse to light; they expelled the Prelates, as the Officers of the Kingdome of darknesse: and the Popish Lyturgie, as a false worship, and worke of darknesse. To passe France, the Low Countries, Geneva, the Palatinate, and others, be pleased to cast your eye upon our Neighbour Nation of Scotland, who have neither left root nor branch of Prelate or Popish lyturgie; and have not we the same reasons to reject both? It is an infallible rule, both in Divinitie and Politie, both in Church and Common-wealth, *Vbi sunt similes cause & circumstantie, ibi locum habet exemplum*; where there are the like causes and circumstances, there example takes place: the causes why they cast both out, were their offensivenesse to Christ, his Church, King and State; and hath ever Nation beene so prejudiced, in all these particulars, as we have beene? and have we not beene, and are, partly yet environed with a mantle wall of evill circumstances: as the Prelates aggravation of their crueltie in pressing of that Booke,

Pareus in c. 11.
ad Rom. p. 112

Booke, and other like stuffe, their insolent domineering over Nobility, and others; yea their daring attempts, to set a-foot their interdicted power, and their supercilious insultations, their proud words, and affronting attempts, vented by themselves and their Priests, even now, when the hand of the Lord is lift up against them, which they will not see; but they shall see it: in this they are worse than the *Egyptians* or *Philistines*, who were content (the Lord his hand being upon them) not onely to let the *Arke of the Lord* goe, but also sent it up in the handsomest way that they could, taking *Egypt* for an example, in this their insolent striving against God and his Truth, they may be compared to the Peasants of *Lydia*, whom the Poet faineth to be transformed into Frogs, for their cruel and barbarous usage of *Latom*, of whom *Lactantius* also makes mention; but the Poet tells us, that for all the *Metamorphosis*, they left not their old manner:

Litibus exercent linguas—

Et quanquam sub aqua, sub aquis maledicere tentant:

Englisht thus:

Their brawling tongues, but setting shame aside,

Though hid in water, under water chide.

Or, with *Du Bartas*, in this posture, they may be compared to *Lizards* or *Snakes*, cut in pieces.

Threat with more malice, though with lesser might,

And even in dying, shew their living spight,

Or, as God said to *Moses* of *Pharaoh*, that he would not let his people goe, no, not with a strong hand, that is, hee will stand out with God; so doe they, they will not let the *Ordinances* goe, the Liberty of the *Ministry* goe, they will not let the *Kingdome of Christ* goe, though Gods strong hand bee out against them; but as he fell at last, so shall they, and all their houshold-stuffe, and never rise againe: the *Scots* have put them in the Pond; let the love of the truth lead you, and their practice be to you as a speaking Embleme in the words of *Gedeon*, *Looke on mee, and doe likewise*. We will shut up the point with a parallel of loyall enterrainment of Kings, in their inthronization: the men of *Judah*, and the men of *Israel* contended zealously, who should be most officious in crowning King *David*, though he was crowned before, *Judah* annointed him King over them, and *Israel* did the like over them; and to bring the parallel nearer home, what pious emulation was betweene us and our brethren, the *Scots*;

to

1 Sam. 6. 6. §

Metamor.
Ovid. lib. 6.
Lib. 1. de falsa
Religione.

Exod. 3. 19.

Judg. 7. 17.

3 Sam. 24. 5.

to set King James of blessed memory upon the Throne of England, they might both deservedly say, (for they shewed it in effect) that they were his flesh and bone, as Israel said to David, he was no stranger, as the Scripture hath it, but a King from among his brethren; never King was received with greater concourse, higher magnificence, and more applause; this made the Kingdomes, as Ierusalem, as a Citie compacted in it selfe, which the Septuagint translated, *μεταχὴν αὐτῆς ἐν αὐτῷ* a participation, or communication together, often indeed attempted, but never effected till then; but now (blessed be the name of God) in a more loving league, and stricter bond than ever; contending who shall doe God and his Majestie that now is, most service: shall we not then joyne with them heart and hand, in bringing the Lord Iesus, the King of glory into his Kingdome? he hath shewed himselfe no Stranger amongst us, but done great things for us; but to the woe of our hearts, wee have used him too long like a Stranger, in keeping him at doores, and the doore upon the hinges. Now, let us set open the gates, and bring him in with triumph; which will never be done, so long as the Prelacie and the Liturgie, or either of them keepe the house; *Non patitur regni socios*, Christ will have no consort in his Kingdome, much lesse an Antichrist; Christ bare many calumnies and injuries from the Iews at his arraignment under Pilate, and past by many things, not answering againe; but when Pilate came to meddle with his Kingdome, he would not let that passe, but freely avouched it; *Art thou a King* (saith Pilate?) *thou sayest I am*, answered Christ; and to this end was I borne, and for this cause came I into the world, that I should beare witness unto the truth: of which words Paul giveth this testimony, that Christ, before Pontius Pilate, witnessed a good confession: which words of the Apostle have two remarkable things in them: First, that Christ hath a Kingdome, which he will vindicate, in despite of all opposing power; wherein he will have his owne Officers, Government, and Service, to take place. Secondly, that this course must continue till the coming of the Lord Iesus, and every one that is of the truth, especially Ministers and Magistrates must maintaine it as they will answer it at that day; for this worke, God hath brought you together; and if you should divert this worke, so exemplified, and pressed by command, (which God forbid) then might Christ say unto you, as David to his Kindred, yee are my brethren, yee are my bones and my flesh; wherefore are ye the last to bring backe the

H

King?

2 Sam. 5. 10.
Deut. 17. 15.

Psal. 122. 2.

Rev. 3. 20.

Ioh. 18. 37. 1

1 Tim. 6. 73.

2 Sam. 19. 12.

King? Wherein, if you will not be faulty, but intend (as we verily hope you do) to bring back the King; then let it be your speciall honour, to make the paths of the Lord straight, by removing of that rubbish, that the King of glory may enter in.

Seet.

Craft blind.

The second Motive is from the Danger of not removing of the Service-booke. Danger, as all know, is the strongest motive to cause a people or nation to take heed: Histories report, that danger hath made a dumb man speake. The danger from this Service-booke may be looked upon in a two fold respect, namely, *a priori*, from that which is past, and *a posteriori*, from that which is like to ensue; the former may also be looked upon in a way of prophesie, or in a way of performance, the men and servants of God, to whom he was pleased to reveale himselfe in more then an ordinary way, especially in time of persecution or some pressure lying upon them, have foretold, how the house of David should wax weak, and the house of Saul should wax strong, that is, Popery should make head, and the truth of Christ should suffer much, and many in triall should forsake it; according to that of Simeon, a sword shall pierce thorow thine owne soule also, that the thoughts of many hearts may be revealed, Luke 2. 35. where by the swords piercing of the soule, according to all the ancient, is meant the wounding sorrowes of the mother of Christ at his sufferings, and by the revealing of the thoughts, is meant the discoverie of some stumbling or taking scandall at his death, Chrysostome, Austin, Origen, Ambrose, Theophylact: and what is the ground of all this but these dregs of Poperie now in controversie, and the hurtfull Hierarchie, one of these upholding another; a godly and famous Minister preaching to the banished beyond Seas in Queene Maries time, that Gods anger was much provoked against England, for slacknesse to reforme, when they had time, place and power; and so it was indeed: for he cast back that partiall reformation into the flames of Antichristian tyrannie, and gave many up unto fearfull apostacy: Further the good man said, it stood them upon it, to looke to it, and to be circumspect for fear of after-claps, meaning, that a partiall reformation would not serve. God will never indure (as hath beene said) the post and threshold of Baal, and his to stand together; the like more fully was delivered by Master Rogers, that honourable Proco-Martyr, in his dayes, when the Gospell should be established in England, if the Kingdome of Antichrist were not utterly cashiered, and totall reformation made in Gods worship, that our persecuti-

an: should be greater, and our triall hotter, then in the dayes when he and other suffered; if we will not remove that which is an abomination to God, as this Booke is proved to be, it is just with God to cast us away. One more of this kind from a Peer of this land, who on his death bed cryed, *Wo to England, because they turned all their Religion into politie*: dangerous experience hath taught us the truth of these predictions: for from that halting reformation after *Queene Maries* death, wherein we pleased our selves with *Agrippa* his almost, in the originall *in d'alya*, but a little, the *Babylonians* and *Edomites*, *Prelates* and *Iesuites*, under the favour of their Canons, got at length such footing, and made such head for *Popery*, *Arminianisme*, and that especially, by causing the *Nilus* of that Service-booke to swell, and heating the furnace of persecution, that Religion and Politie, the two twins of Gods favour, were ground like to *Archimedes* his tomb, so overgrown with thornes, that it could not be found; yea the woman in the *Revelation* was brought againe unto that straight, as to thinke on nothing but of flight to the wilderness: And further, how nigh were our neighbours and brethren the Scots, to the piers brinke of ruine, both of Religion and State, and that by readmitting of these Synonickall Prelates, and the Trojan horse, the Service-booke to enter, out of which, if God had not beaten the braines, we were like to have had a new *Babylonish* captivitie; yea, we may both truly say with *David*, *There was but a step between us and death*; had not God set in, as a present helpe in our distresse, and raised you and others, the men of his right hand, in the very nick of need, our enemies (as the *Psalmist* hath it) *had swallowed us up alive*.

As wee are gone thus far with the danger past, and partly present; so we desire your honours leave, to present the appearance (as we conceive) of future danger, and that partly to the Church, and State in generall, and partly more particular, to your selves, if this Service-booke be not removed: to make both these dangers more visible; let us compare our presentment with the ninth Position of *Zions* plea, in these words, *If the Hierachy be not removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our soare, no taking up of our Controversie, with God, yea our desolations, by his rarest Iudgements, are like to be the astonishment of all Nations*.

As the parts of the Position are soundly proved, so the same may be said of the Service-booke; and the very same Argu-

Act. 26. 28.

Tullie.

Cap. 12. 141

1, Sam. 20. 3.

Psal. 124. 3.

Deut.

ments concerning our danger will serve the one, aswell as the other; wherefore we intreat your Honours to review the Position, and it's proofes, the Hierachy and the Service-booke are resembled already, to Mother and Child, so may they be two twins begotten and borne of Pride and Superstition, nursed and brought up in the lap of Covetousnesse; these twins are *borne together, live together, and must dye together*: a great Judge returning from the Circuit of the Emperours service, and hearing his Wife to be alive, replied, *si vivat illa, morior ego*, if she live, I am dead: so if they live (we meane their Callings, then our life may prove worse then death. God will beare with many sins, in a People professing Christ, but with keeping Christ out of his Throne, by intruding Officers and a superstitious worship, he will not beare, especially of a long continuance; but will be avenged of such a People, if they be as the *Apple of his eye*, witnesse Samuels speech to the *Israelites*, who besides their desiring a King before the Lords time, were faulty in many other things, as appeareth verse the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where by following the Lord, is meant, especially the *serving of him according to his will*: but if they should turne aside from following the Lord in a corrupt way of his worship, then the hand of the Lord should be against them, as it had beene against their Fathers, *yea they should be consumed, both they and their King*; and as Samuel to terrifie them called for thunder and raine; so we have felt, both thunder and raine, Judgement yet mixt with mercie, both from the mediate, and immediate hand of God, and do feel it at this present, and to the end we should cleare his House of corrupt worship. The yoke of the Philistims was never removed from the necke of the Israelites, till they put away their strange Gods, and *Ashtaroth* their speciall Idoll: But when their humiliation was joyned with Reformation; then the Lord gave, not onely deliverance, but also Victory over, and freedome from their Enemies.

1 Sam. 12. 24,
25, 20, 25.

Verse 17.

1 Sam. 7. 3, 4.
2c.

II. From the Danger of not doing,

Self.

A word now of the particular *Danger*, whereof wee make bold to give you notice; as God hath honoured you, in calling you, to be the Reformers of Church and State, so the *worke is great*, as *Nehemiah* said, and the *danger* proportionable,

Cap. 4. 19.

if

if it be neglected. When God putteth his select Servants upon high employments, whether they be Magistrates, or Ministers, knowing best their weaknesse, and the many Impediments; hee puts them on ever anon, to be courageous, not to feare or be afraid, and the ground of all is, *Have not I commanded you?* So the Lord giveth the Prophet *Ieremy* a charge to speake all that the Lord should command, and backeth it with a threatning, *Be not dismayd at their faces, lest I confound thee,* both the *Hebrew* and the *Septuagint* hath it, *Lest I make thee afraid.* Saul his disobedience in sparing *Agag*, and the fat of the cattell, (notwithstanding all his faire pretexts) with the fearefull punishment inflicted by God upon him, may be a terrour to all men in place, that they doe not the worke of the Lord by halves, and quarters, but that with *Caleb* they follow the Lord to the full. The Lord hath laid his Command upon you, to put away the Excommunicate thing, and to cleanse his house of Idolls and Idolothites, and blessed be that God whom you serve; yee have begun, by your Edicts though men of disobedience hinder the worke: but follow home the worke, wee intreat you, and remember those *Achans*, but above all, put away that *Ashdardth*, the Service-booke, for that wee may well call *Fundi nostri calamitas*, the very Caterpillar of Gods Husbandrie. To shut up this Motive, from the point of danger, be pleased to take notice, how God beares in upon *Moses*, that great Commission to *Pharaoh* to let his people goe, and that both by words and signes, namely, by turning his rod into a Serpent, his hand made leproious, and the waters turned into blood; which were not onely to confirme him in his message, against the feare of his adversaries; but more particularly to teach him, that if hee withdrew himselfe, in part, or in whole, from the worke, the Plague of Leprosie, of Blood, and Biting with Serpents, should be upon him; yea, God put *Moses* upon a present triall of Obedience and Faith, by causing him to take the Serpent by the taile, notwithstanding of the danger to be bitten by it: wee speake to the wise, who can apply it better than wee.

Iosua. 1. 9.
Ierem. 1. 17.

Num. 14. 24.

Exod. 4

CHAP. X.

Of the Covenant.

Nehem. 9. 38.

Psal. 15. 4.

Gen. 15. 17.

Jerem. 34. 18.

Sect.

THe third Morive for removall of the Booke, may be taken from the *Protestation* dated May 5. 1641. Confirmed sent abroad, and solemnly sworne unto; yea, and bound up with a publique Covenant, on the publique day of Thanksgiving, by Ministers and People, so that it is an inviolable Covenant stricken betweene God and us, like unto that in *Nehemiah*, which is there called a *sure Covenant*, a *written Covenant*, to which our *Princes, Ministers and People* *scale unto*, from which we cannot depart, except wee will incurre that fearefull Judgement threatned against Covenant-breakers. Embiemed out unto us in Scripture, by dividing of the Sacrifices, and causing the parties to goe *betwixt them*, admonishing, that God will so divide them in his *wrath*, if they forsake the Covenant: The subject of the Covenant consisteth of three parts: In the first we are sworne and tied to maintaine all the Rights of Religion, King and State: In the second, to oppose all Persons and Things, that doe oppose the three former mentioned, and more specifically, to oppose with all our life and power, all Popery and Popish Innovations, which Expressions are thrice mentioned; once in the *Protestation*, or *Oath*, and twice in the *Explanation*: the third and last piece of the subject, is the *Peace* of the three Kingdomes, *England, Scotland, and Ireland*, which we by *Oath* are also bound to maintaine: Hence two Arguments will offer themselves; one more directly, and the other by way of consequence.

For the former, if all *Popery* and *Popish Innovations* are to be opposed, then it will follow, that the *Service-booke* and *Ceremonies* should be opposed, and by consequence, by your Authority abolished, *Verba Statuti sunt amplianda, non restringenda*, the words of Acts and Statutes for good, and against evill, are to be taken in the largest extent: but the words themselves are universall enough. Now, that the *Service-booke* and *Ceremonies* therein contained and pressed upon mens Consciences, are *Popery*. We and many others, have cleared; yea, they are *Popish Innovations*, *Nam omnia que à Christo non sunt, nova sunt*,
all

all things that are not from our King Christ in his worship, are meer Innovations, as *Tertullian* was wont to call *Praxeas*, *besternum Praxeam*, a yesterdaies upstart: so one, and all of them, are Exoticke and upstart things. It is true indeed by the malignity of the Masters of those Ceremonies, the bulke was increased, and would have beene like *Crocodiles*, who grow so long as they have a being; if you had not come in place of the *Tutyrites*, a creature terrible to the *Crocodiles*, which leapeth upon their backs, and brings them to the shore; but otherwise for the kinde they are all, *non ejusdem farinae, sed fursuri*, the same kinde of *Bran*; and as the woman said, of the *Foxes*, *If one be good, all are good*. For the further confirmation, that they are *Popish*, we have prooffe from that Treatise of Ceremonies annexed to the *Service-booke*: in some ancient Copies we have read, *that they thought good to retaine same Popish Ceremonies*; but in another Copie they call them *the old Ceremonies retained still*, all one in effect.

Cant. Praxeas

Plin. lib. 8. c. 33

Bible in the
Dutch letter,
Anno 1561.

The later argument, from the *Protestation*, by way of sequel, is from our mutuall Covenant, and Oath, joyntly and severally to maintaine the peace of the three Kingdomes, which is impossible to be done, in the opinion of our Brethren the *Scots*, without Identity of Discipline and Worship; witnesse the very words of the Arguments by the *Scottish Commissioners*, given to the Lords of the Treatie, perswading conformity in these, to be the chiefe meanes of peace.

Sect.

Wee will transcribe some passages, for all wee cannot, leaving the thing it selfe to your Honours review: It is (said they) to be wished, that there were one Confession of Faith; one forme of Catechisme, one directory for all the parts of Gods publicke Worship: as Prayer, Preaching, administration of Sacraments, &c.

Pag. 21

The Arguments that they use, are first, from the Conjunction of spirit and presence, both of great and small; of Assemblies in the Courts, and other where; where there is onenesse of worship: but by the contrary, there is division, where the worship is diverse.

Secondly, Vnity of worship will extinguish those Nick-names; as *Puritanes* and *Schismatics*, put upon Professors.

Thirdly, This will make the Ministers of both Nations, with face to face, labour strenuously, and cheerefully to build up the body of Christ.

Fourthly and lastly, This will breake the backe of the *Recusants* hope of bringing Rome into England, all which workes strongly for peace, the sense whereof wee cite; though not the very words:

Pag. 3. 4.

words: But if this unity of Worship be not (say the Commis-
 sioners) there is no unity in Policy or Church to be looked for:
 for as all the former combustions, and stormy tempests, for-
 merly arose from that Popish Service-booke, borne in upon
 them; whereby all the three States were much indangered:
 so they professe in plaine termes, that their Reformation so
 dearly bought, shall againe be spoiled and defaced from England;
 and whatsoever peace shall be agreed upon, they doe not conceive,
 how without Reformation it shall ever be firme and durable: for
 that Service, Governement, and Officers, being none of
 Christs; but the maine Evill, and the cause of all Evill in
 the three Nations: That Maxime observed by the Commis-
 sioners, we may feare will prove too true, the same causes
 will not faile to produce the same Effects: witnesse Symeon
 and Leueys digging through the wall, that is, the present con-
 spired Plots of Treason, like to blow up all, if they be not
 hindered, even when you and your Brethren are making up
 the breach: Now as we are tyed by Oath to the preservation
 of this Peace, according to our Power; We can look for no
 Peace with God, nor blessing from God; if we give way to
 that, or suffer that, according to our power, that breaketh this
 peace. They say in the Preface of the Ceremonies, that with-
 out Ceremonies it is impossible to keepe Order, or quiet Discipline
 in the Church. So we reply, that Mans Ceremonies in Gods
 Worship, will spoile the peace and quietnesse, both of Dis-
 cipline and Worship, witnesse the putting of the Arke upon
 the Philistines Cart, though it was a new one. Erasmus tel-
 leth us, *quod mala non sunt tantum abolenda, sed etiam que
 speciem mali in se habent*, things evill of themselves, are not on-
 ly to be abolished, but those that have in them Appearance of
 Evill. In all this, Noble Senators. We take not upon us to put
 uncouth glosses upon your Edicts, but under favour, we use
 the words without forcing, to overturne that which crosseth
 the Truth and Peace of Religion and State: as Meanes con-
 duce to the End, so impediments frustrate the end, if they be
 not removed. And now since (under favour) We have pre-
 sumed to enlarge our selves in this point of Peace, We beg
 leave of your Honours to speake a word, or two of the Im-
 probabilities of Peace here among our selves, without re-
 movall of that stumbling block, the Service-booke. People
 can worse be without the Ordinance, then without Liber-
 ties. Lives and Being. When Pompey the Great, was about
 to supply Rome with food, in a great Famine, the Master
 of

pag. 8.

Apoph. 66.

of the Ship told him, when hee went abroad (a great Storme appearing) that hee could not sayle and live. Pompey replied,

Πλεῖν, πλεῖν ἀναγκαῖον, ζῆν οὐκ ἀναγκαῖον.

There is necessity of Sailing, but not of Living : and in this case what shall they doe? for with this Mocke-ordinance, or Will-worship, of the Service-booke, they dare not joyne : There are such multitudes of people (saith Smectymnus) that distaste this Booke, that unlesse it taken a course withall, there is no hope of any mutual agreement, betweene Gods Ministers and their people. Wee will say no more of this : but let the sudden tumult raised by that Make-bate Service-booke in Scotland, be a seasonable Caveat to us and all other Nations, to strike with Authority, lest that which should be done with the Right hand, be done unhappily with the Left hand.

Here might be place for another Motive, namely, from the reward, *sed rectè fecisse premium*, to do nobly is reward enough, God imployeth not man, *propter indigentiam, sed propter munificentiam*, so much for any need of him, as for honouring of him, by that imployment : up then, as the Lord biddeth you, your Honour shall be blazoned through the world, you shall be called the Saviours upon Mount Zion in setting Christ on his Throne, and the Kingdome shall be the Lords.

Answer of the Surplice.

WEe had almost forgotten to say somewhat of one ragge of the Ceremonies, namely, the Surplice, of all the Idolatrous Rites not least, yea, worse (wee dare averre) than that Plague-sore-clout which was sent, as should appeare, to infect Master Pym, and the rest of the House ; for this ragge is so infectious in Gods worship, that many thousands of Gods people dare not joyne with it, and that upon good grounds. as shall appeare : for as it hath been argued against all the rabble of the Ceremonies, it is mans device, and hath beene an Idoll in Gods worship.

Therefore in the worship of God, it must be an Idoll still. The Antecedent no man will deny ; for it hath been the Master Idoll in worship amongst the Papists, sanctifying all other Idolls, and without which, it is unlawfull to officiate.

The consequent is as cleare from induction of particulars, as hath beene instanced from groves and things of that na-

sure, yea, from the Brazen Serpent, though of God his Institution: now according to the rule of Art, either let the Defendant give an instance *extra propositum*, besides the thing in question; or acknowledge the truth of the Consequent without contradiction.

This hath beene a grand Instrument of much mischief against the Ministers and People of God, as wee can shew at large, depriving the people of their faithfull Ministers, and the Minister and theirs of all meanes of livelihood. The unlawfulness of this *Babylonish Garment* will further appeare, if we looke to the originall whence wee have it.

Wee must either have it from *Heathen Rome*, which in her Idolatrous service did Apithly imitate *Aaron* his garments, as it is instanced in the raigne of *Numa*, 800 yeeres after the Law; or wee must have from the *Druides*, the mad *Heathen Priests* amongst the *Gauls* and *Britaines*, or from the *Antichristian Rome*; as wee have indeed, it being one of the *Popish Ceremonies* retained: or lastly, from the Priestly attire of *Aaron*, which *Heathen* and *Popish Rome* hath impiously followed, denying thereby the Lord *Jesus* to be come in the flesh, who with his graces was typified out by those godly and beautifull garments, which being shadowes, are done away, and Christ the Body is come; for us then to imitate them in this foolish Relique, or to devise a Priestly garment of our owne head in Gods worship, is to rob Christ of his honour exceedingly, and to make our selves deeply guilty of will-worship: Had not God himselfe clothed those garments in the Law, with a particular and punctuall command for matter and manner, they had beene foolish and ridiculous things: they made the holy garments (saith *Moses*) as the Lord commanded: which latter words, as the Lord commanded, are repeated, as the learned observe, nine severall times in this Chapter, intimating that they did not swerve one jot from Gods direction, teaching all Gods servants thereby, as the learned apply it, (*ut se continent intra limites verbi Dei*) that they containe themselves within the limits of Gods Word and bring nothing into the service of God of their owne invention: for the Apostle calls that, *εὐλαβία*, will-worship: this being so, it appeares what evill workers those *Ministers* are, who with an high hand doe display this Banner of the Man of Sin against Gods owne face in the time of his worship, interposing betwixt Gods presence, and the worship, and diverting of the blessing upon the worship, for *Moses* is said to blesse the worke of the worship, up-

Galesius.

De. 2. 27.

De. 2. 27.
Simler.

Pelag.

Simler.

De. 2. 27.

on this ground, because he saw it done, as Iehovah had commanded. The Hebrewes adde, and that truly, that because of this, the presence of God was in it.

Wherefore we humbly intreat your Honours, as yee would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloth* and *Garment spotted with the flesh*, to cast it out, and all the rest, as Carcasses of abominable things: but withall, wee intreat you, to set the Masters of the Wardrobe on packing with them.

It is observed as a custome among the *Papists*, that they bury their *Prelates* in all their Pontificall robes, of which a learned Divine tells us, hee could give no reason, except they meant they should doe service when they were dead, that had never done any thing alive. If your Honours will lap up the *Prelates* in the Seare-cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-booke, inbalded with the strange oynment of their owne Ceremonies, and bury them under the *Oake* that is in oblivion, as *Iacob* did the Idolls of his family, and as our neighbours and brethren have done with the like stuffe, then the feare of you shall be upon all your enemies, and the childe that is to come shall blesse God for you.

May 10. 1571

Gen. 35. 8.
verse 5.
Ios. 24.

CHAP. XI.

The Objections.

Object.

NOW, we come in the last place, to remove some *Objections*, which we shall shew to be of no great weight, and therefore we use the fewer words.

1 Object.
Sect.

The first is from the Antiquity of the *Service-booke*, to which *Doctor Hall* and others have received an answer by *Smectymnus*; but say it had *Antiquity* without truth, it were no better than a custome of error, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings.

2 Object.
Sect.

The second *Objection*: *Many good men have used it, and liked it well*; for answer, *Testimonia humana non faciunt fidem*, Mans approbation is not current of it selfe, but as it butts upon the faithfull witnessse, otherwise it is an inartificiall argument, as *Logicians* call it; the *Patriarchs* used, and did many things that were not approveable; some good Kings

1 King. 24. 4.
1. 22. 43.
2 King. 18. 4.
109.

of Iudab, as *Amaziah* and *Iehosaphat*, tooke not away the High places: were they any whit the better for that? yea, the suffering of them is set up as the Kings fault; it were better to follow *Hezekiah* that tooke them away. Master *Wommocke* alleadgeth for the *Service-booke*, that *Rome* is not demolished in the first day, and so we alleadge against it, that good men in mending times, did either see as farre as their *Horizon*, or at least as they durst: So wee have more light, and are set upon their shoulders, therefore it is both sinne and shame for us not to see more, and doe more than they did: *Hezekiah* did more than *Iosaphat*, and *Iosiah* more than they both.

3. Object.
Sect. a.

Thirdly, it is objected, that it hath many good things in it; that is answered already, the *Alcoran* and *Talmud* have many good things in them: yea, the *Apocrypha* Bookes have many excellent truths in them, are they therefore to be presented in Gods worship?

4. Object.
Sect. b.

The fourth objection is from a more convenient course of correcting of it, than of caphtering of it. For answer, what King or State did ever yet thrive in moyling and toyling themselves, to make cleane the Popes leprous stufte, to bring it into the worship of God; but all that ever prospered in that worke, made utter extirpation. Popes will be content to heare of reformation, and give order for it to their Cardinals, but they are joyned to their Idolls, as God speakes of *Ephraim*, *Let them alone*.

Ref. 4. 17.

Secondly, this is not Gods course in reforming of his House: as the rubbish of the Leprous house was to be cast out into an uncleane place, as hath beene said: so polluted pieces of Idolatrous Service, are not to be brought by any cleansing, into the House of God; God commandeth his people to throw downe the Altars of the *Canaanite*: where under Altars are comprehended all other abominations; they were not to set a new trim upon any of them, but because they obeyed not the Lord, they sinned for it. Blessed bee God, who hath put it into your hearts, to strike at *Altars*, *Railles*, *Pictures*, *Crosses*, and all the *Popish* Idols; wee are in good hope you will not leave a *Popish* Relique in the Land, neither in Church or Street, and then wee may be sure there shall no *Canaanite* dwell in our Land: this scraping and picking that Master *Wommocke* speakes of, will be no better then paring of the nayles, and shaving of the haire, which as the *Great Turke* said of his Army, will quickly grow againe; yea,

Act. 14. 48.

Job. 2. 2.

and grow againe the faster too : good medicines in naturall things may be extracted out of rancke poysons, but so cannot pure worship out of things polluted, being mans inventions ; therefore the Prophet *Esay* tells us, that nothing will serve, but the casting away of the polluted thing, not cleaasing of it.

The fifth and last Objection, is from *Acts of Parliament*, which the *Service-booke-men* make the staffe of their confidence ; and yet in truth, being well tried, it shall be found, that they abuse the state and consciences of men most grossely. Doctor *Hall* and others, strike much on that string, as *Parliamentary Acts peremptorily establishment* ; yet they make but very harsh Musique. A man would thinke that Doctor *Hall*, being a learned Divine, would first have laid this worship of *Lyturgie* in the ballance of the Sanctuary, and tryed the weight of it there ; and if it had proved too light, (as surely it would) then to have counted it a piacle against God and man ; to offer to make up the weight with humane Lawes. It is not unworthy your remembrance, how one of the later brood of the *Scottish Prelates*, alledging, or rather mis-alledging before our late Sovereigne, King *James*, some *Act of Parliament*, for the establishing and maintenance of the *Prelacie* ; the King asked a Noble man being by, being a great *Legist*, an Officer of State, what hee thought of those *Acts* ? the Noble-man replied, *That it went never well with them, since their Church-men laboured to be more versed in the Acts of Parliament, than in the Acts of the Apostles*. But to the matter, for all this cry, wee are more than halfe confident, they shall have but little wooll for the *Service-booke*, from the Acts of State, when they are well looked into. Wee know not any colour of confirmation for the *Service-booke*, except that Statute prefixed to it, which how little it maketh for it, let the words of the Statute testifie, of which wee shall set downe those that are most pertinent ; for it is needlesse to write them all. In the fifth and sixth yeere of King *Edward* the sixth, an Act was made for the establishing of a Booke, called, *The Booke of Common-Prayer*, the which was repealed in the first yeere of *Queene Mary*, which Statute of repeale was made voyde by this same Act the first yeere of *Queene Elizabeth* ; and that the aforesaid Booke, with the alterations and additions therein added, shall stand and be ; and all *Ministers* shall use the said Booke, authorized by *Act of Parliament* in the said fifth and sixth yeere of King *Edward*

Isa. 30. 22.

5. Object.
Sect.

1 *Eliz. c. 2.*

the sixth, and no other. This is the summe of the Statute, in relation to the Subject, namely, *What Service-booke it is that the Statute establisheth*; and for any thing we can see, there is not one passage or title for confirmation, or establishing any other *Service-booke*, but that of King Edward the sixth; divers Ministers in King James his time urged with subscription, answered the Prelates, *True it was, that if they refused, they should make themselves transgressours of the Lawes of the Kingdome, in subscribing to another Booke than that, established by Law*: the Prelates in pressing this subscription, forced two Statutes, namely, the Statute alleadged by the change of the Books, and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which onely concerne the *Confession of true Christian faith*, and the *Doctrine of the Sacraments*.

Now, to come to further answer; let us grant by way of Confession that there were an Act, or Acts for ratifying of the Booke, which in *terminis* wee cannot see, (as Statutes use to be expressed) yet by the Law of charity and duty, we hold our selves bound to beleve, that a State professing the truth of Religion would never *inact* so, for a *Service-booke* of mans device, as that it might be a snare to the people of God, having other ends; as a kinde of uniformity, supply for want of Ministry, and bringing Papists to the Church, but not to presse it in the bulke beyond the spheare of any mans Conscience, witnesse a Rubricke in King Edward the sixth his Booke; but give it to speake as punctually for the Booke as they would have it, shall it be simply good? for that, it is onely in the power of a divine Statute simply to make a thing good, all Divines, Humanists, and Lawyers that have written on the Lawes, concur in this *Maxime*, *Omnium legum inanis censura, nisi divina legis imaginem gerant*, the power of all Lawes is void, except they beare the impression of the Law of God: the Orator gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standard of all lawes, yea, a thing evill in it selfe established by a Law, becommeth worse, as the learned tell us, it becommeth *armata injustitia* an armed injustice, or with *Lactantius* to the same purpose, *legitime injurias inferre*, to doe injurie in forme of Law, just with the Poet, *jusque datum sceleri*—well Englished and licenced.

Which truth also is cleared from divine Authority: the Psalmist complaineth of the injurious evill done upon Gods Church

63. Eliz. 1. c. 19.
68.

Sell.

August. de Civit.
Dei lib. 9.
Civ. lib. 3. de
Regib.

Lib. 4. Infr.
Lucan. lib. 2.
Reg.

Psalm. 74. 10.

Church and People, aggravating it from this, (that is) *it was framed by a decree*; which place, the Authour of *Zions Plea*, applyeth very pertinently to the *Hierarchie*, proving it to be the Master-sinne, wherewith the Church and State are pestered, and for which especially, God hath a con roversie with us, because it is decreed by a Law; and as a Law for the *Hierarchie* proved of no force to keepe it up, no more then the late Lawes of *Scotland* could uphold their *Prelates*: so grant that there were a Law for the *Service-booke*, the thing being naught, what could it helpe it? Within these hundred yeeres there was a Law in *England*, for the *Popes* supremacie. say that were not repealed, stood it either with Reason, Religion or Loyalty to submit unto it? Yea, some fragments of Lawes are yet unrepealed in this Land, that no judicious man will obey: neither have we alledged those evidences upon this suspition, to encounter with any Statutes; but to stop the mouthes of those men, who would make the Statute-Law a blinde guide, under which their unlawfull callings, and superstitious service, might march furiously against the word of truth.

Now, to come to an end, (for wee are sorry wee could be so briefer) wee will onely answer this *Quære*, consisting of these two heads: First, whether wee doe approve of any *set-prayer* in a more private way: And secondly, whether wee doe approve of any *set-liturgie* in publique; to both these wee answer ingenuously as we thinke; and for the former, we doe thinke that parties in their infancie or ignorance, may use *forms of prayer*, well and wholesomely set, for helps and props of their imbecility, yea, riper Christians may doe well to reade such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as matter of Meditation, the better to Prayer; but for those parties so to continue without progresse to *conceived prayer*; were as if children should still be poring upon spelling, and never learne to reade: or, as if children or weake should still goe by hold, or upon crutches, and never goe right out. Wee may say of *set-prayer* used for infirmitie, as *Divines* say of the *legall Ceremonies*, in the *interim*, that they were tolerable, not necessary; and so whatsoever is, or may be said in the behalfe of it, is not so much (as we conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the warantable use of it in case of necessity.

Sec^{da}

To

Sect.

To the second head; for a *set forme of Lyturgie in publique* wee answer, that with all the *Reformed Churches* we doe allow a *sound forme of set-liturgie*, as an exemplar, or president of our performance of holy ordinance, but so, that none should tie himselfe, or be tied to those *Prayers, Exhortations*, and other things, in the *Lyturgie*, much lesse should it be violently thrust upon any Minister or People; which proves in very deed a limiting of the spirit, especially, in a Minister able to pray in and by the Holy Ghost, yea, it is a very transplantation of the Essence or Nature of Prayer, wherein the words are to follow the affections, and not the affections the words, as it doth in the best set formes; but for our *Lyturgie*, what can be said for forme, or hath beene said, that cannot be said for the *Popish Lyturgie*; but the clothing it in another tongue; yet this is pressed under great penalty, upon all the Ministers; who, if they had the tongues of Angels, they should not pray, till every ragge and remnant of that be said. To shut up the businesse, if this *Lyturgie*, *idque caput mali*, being the head-piece of our evill be put away, wee should have no more adoe about such a *Liturgie*, then the Masters of the *Synagogue* had, when after the reading of the Law and the Prophets, they desired *Paul* to preach, where without question, as the learned observe, Prayer was not wanting.

Rom 38

Rom 18

Lobing

 FINIS.

 28 MR 59
